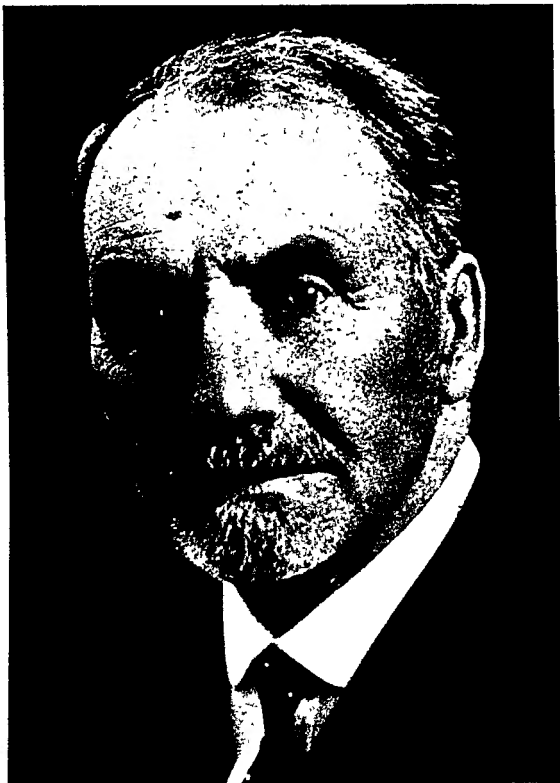


PIONEERING IN
WESTERN CANADA

A STORY OF THE BAPTISTS



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Yours sincerely
REV. C. C. McLAURIN, D.D.

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A STORY OF THE BAPTISTS

BY

REV. C. C. McLAURIN, D.D.

Over Forty-two Years Associated with Baptist Missions
in Western Canada,

A Superintendent Twenty-five Years.

Author of "My Old Home Church"

CALGARY:
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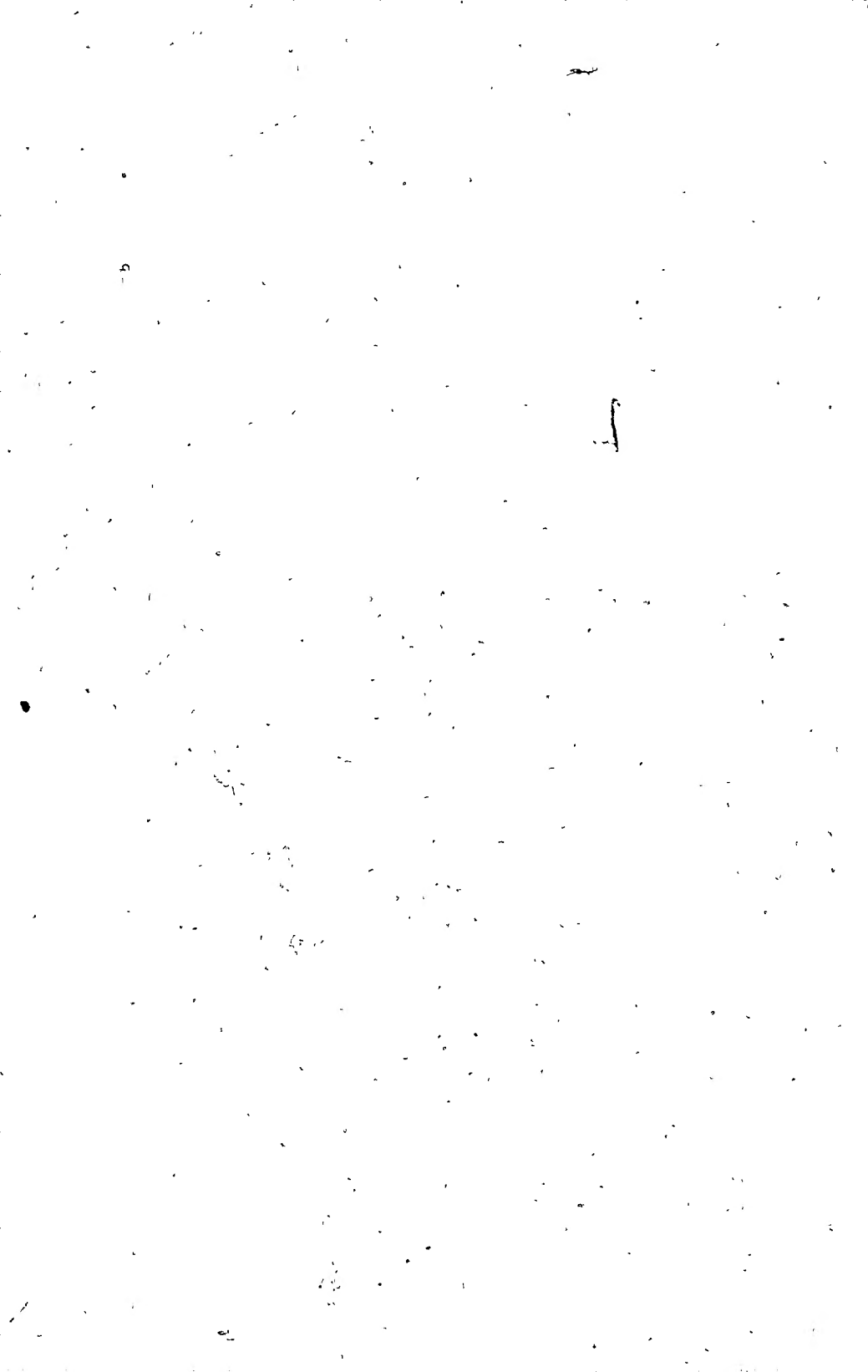
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DEDICATED

To the noble band of Baptist Home Missionaries of the four Western Provinces, who in the English, German, Swedish, Norwegian, Danish, Hungarian, Czecho-Slovakian, Russian, Ukrainian and Cree languages have carried their message everywhere throughout the Provinces, enduring the hardships of Pioneer life, letting neither inclement weather nor well-nigh impassable trails hinder them from keeping their appointments at distant points, and who have occupied the most important place and have done the most effective work of all sharing in this great enterprise,

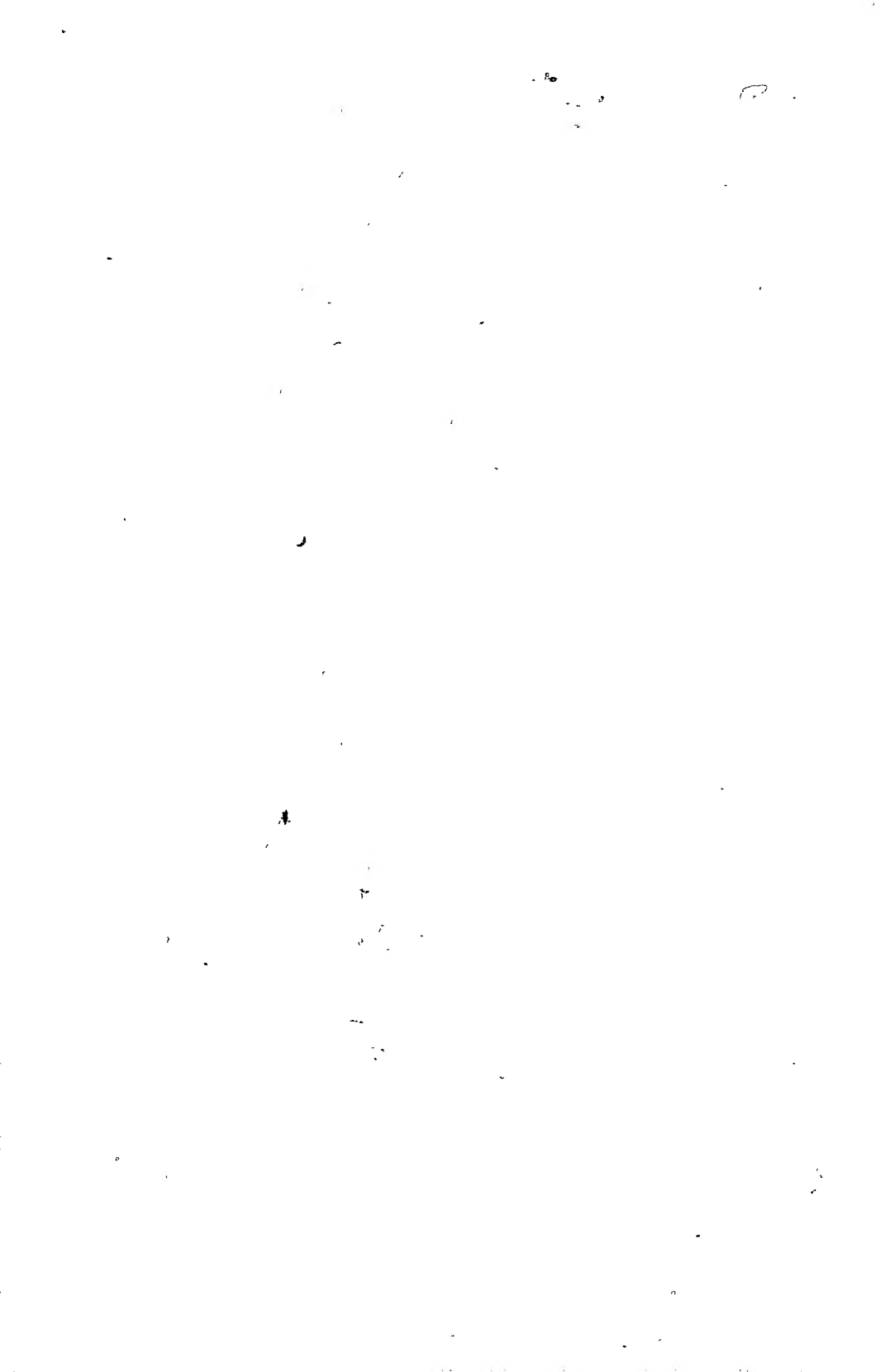
and

To the small churches which have co-operated with the missionaries in sending the Light of the Gospel into the surrounding darkness from their isolated positions.



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FOREWORD

THE work of the Baptist Church in Western Canada is sixty-six years old, if one reckons from the advent of "Pioneer MacDonald" in Winnipeg in May 1873. The present volume seeks to preserve the record of the denomination's growth through the years, as from a grain of mustard seed to a great tree in whose branches the fowls of the air may lodge—a growth from a single Baptist home in 1873 to nearly five hundred churches and preaching stations in 1939.

The author is that remarkable patriarch of the Canadian Baptist Church, Rev. Dr. Colin Campbell McLaurin, whose vitality at eighty-five impels him restlessly on into the arduous tasks of authorship. Dr. McLaurin preached his first sermon, at East Zorra, Ontario, in 1871, two years before Baptist work began in the West. He has been identified with the prairies since 1897, when he came to Brandon, Manitoba, as minister of the Baptist church in that town. He became assistant superintendent of missions for the Prairie Provinces in 1901; he was superintendent for the province of Alberta from 1907 to 1924; and though officially retired, he is still active in Christian work today. His experience of the Baptist cause in Canada thus covers the entire span of Western development. He has known personally nearly all of the leaders of that work, and might justly say of its achievements: "*quorum pars magna fui*". It is therefore appropriate that he should undertake, from the venerable summit of his years, to look back over the long slopes of our Western endeavor and to leave its written story as an inspiring legacy to those who come after.

"Histories," said Francis Bacon, "make men wise". No one can read this history without being wiser from its record of vindicated faith and devoted heroism in the work of the Kingdom of the Master.

WATSON KIRKCONNELL.

Winnipeg, October, 1939.





MAIN STREET, WINNIPEG, 1870



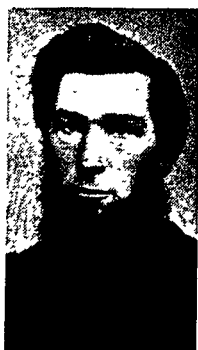
LORD SELKIRK



LOUIS RIEL



DR. R. A. FYFE



REV. THOS. BALDWIN



DR. T. L. DAVIDSON

INTRODUCTION

This book does not profess to be a literary production. It is simply the story of a Baptist Mission in the new provinces of Canada, told as plainly and simply as it was possible for the author to tell it. It was really written from memory, as the author was in his third year of college preparation for the ministry, in 1873, when Rev. A. MacDonald went to Manitoba to open the mission. He has read all that ever was published through letters in the *Canadian Baptist*, and reports given at Conventions and Associations, and addresses delivered by representatives who visited churches on behalf of the Mission. He has in his possession every report printed since the inception of the Mission with the exception of the minutes of the first session of the Red River Association, held in 1880. These he had at one time, but subsequently lost them.

He has verified his statements, made from memory by consulting these documents and by securing typed copies of letters which had appeared in the *Canadian Baptist*, files of which are found at McMaster University. He has been personally acquainted with every missionary and official of Western Convention who remained over a year with the Mission, except Rev. J. Harry King, the first pastor of Regina, and Rev. Walter Barss the second pastor of First Church of Victoria, British Columbia. He has been directly identified with the Mission continually since 1897, i.e. 42 of the 66 years of its existence and he has preached in every church in the four provinces except some lately organized and a few of the non-English churches. There is hardly a corner of the four provinces that he has not visited. For about 25 years he acted in the capacity of assistant or superintendent of missions; for six years he was field superintendent in the three prairie provinces and for twenty years he acted as superintendent of Alberta. During that time he aided personally to gather and organize about seventy-eight churches; in many cases he was the only minister present, and many a time only the student missionary was present. In several instances there was no other minister at the time within from 100 to 300 miles when the church was organized. He has eaten and slept in homes of every nationality identified with Baptist churches of Western Canada, when they were newcomers and lived in two-

roomed shacks. He has not lost a week through sickness and only a few Sundays was he absent from an appointment through indisposition. On this account he has been acquainted with a large number of members of every church in Western Canada. He could name many heroes and heroines whose names never appeared in print or any official report who, because of their devotion to the cause and their self-sacrificing service, will wear crowns with more stars and be given higher honor, when honors will be impartially distributed, than will be given to many whose names and acts were frequently mentioned in public and in print. Without the help given by many such, our churches would not have continued and multiplied or brought so many souls into the Kingdom. There will be small, insignificant churches and members whose honors in glory would create jealousy, if such could exist in the Holy Place.

The story is written because of a general demand for some compendium of historic facts of the Mission that would be convenient in giving information to Mission organizations and newcomers in our vast new country. It is told with the intention of gathering together outstanding and inspiring facts about the Mission, so that new members may be inspired to give their devotion to a cause which was established under conditions that were both trying and interesting. The story is sent forth with the hope it will inspire the workers of the next sixty years to labor even as they of the last sixty years but still more abundantly. There is, no doubt, a great future for the Baptists of Western Canada if the opportunity afforded is seized. Our habits of consistently living and working according to the convictions of truth have made us a separate people and given us growth to become numerically the largest protestant denomination in the world; they ought also to make us the largest denomination in Western Canada. If our principles and convictions are absolutely in accordance with God's revealed instructions, as found in holy writ, it does not imply vanity to pray for and hope that they shall prevail in Western Canada in no distant future day. To have such a purpose in view is simply to manifest a determination to establish the Divine Will in Western Canada.

I want to express my indebtedness to Professor Watson Kirkconnell and Dr. W. G. Carpenter who have most sympathetically looked over my manuscript and advised with me during these months and thus helped to make the book as complete as it is. It does not profess to be perfect.

October, 1939.

C. C. McLAURIN.

PIONEERING IN WESTERN CANADA
A STORY OF THE BAPTISTS

CHAPTER I

THE ROMANCE OF WESTERN CANADA

NO NOVEL gives the reader as much interest and pleasure, (and in addition, historical information) as does a book on the biography, history, exploration and settlement of Western Canada. How did it happen that North America at first came largely under the rule of England, and became, therefore, Protestant?

When Columbus was nearing the coast of America, a flight of birds caused him to veer towards the south and thus, South America became Spanish and Roman Catholic. In 1497 Cabot, a contemporary of Columbus, touched the coasts of Labrador, Newfoundland and Nova Scotia and claimed them for King Henry VII of England. After the Vikings, he was the first white man to touch the mainland of North America. He was trying to reach China, or Cathay as it was called. Had he followed up the Gulf of St. Lawrence, which he touched, and planted on its shores the flag of England, which always includes the Cross, much of the contention between the French and English in Canada as far west as the prairies, might have been avoided. But Jacques Cartier, from France, sailed up the St. Lawrence in 1534 and planted a cross at Gaspé, Bay of Chaleur and afterwards at Quebec and Montreal. In his main purpose he failed, for he sought to discover the passage to the great South Sea and Cathay, but he became known as the founder of New France.

For fifty years no effort was made for further discovery. In 1603 Champlain, the French Governor of Canada, went up the St. Lawrence visiting the country to which Cartier had given the name "Canada", used by the Indians—a word without interpretation. In later voyages, still hoping for a passage to Cathay, he reached Georgian Bay, in 1615. He was preceded in this journey by the Recollet Priest Father Le

Caron, who paddled up the Ottawa, across to Lake Nipissing, down the French river and across Georgian Bay to the south and established a mission among the Huron Indians.

In the meantime, Henry Hudson, a British navigator under the Dutch, made his way up the Hudson river as far as Albany and then around and along the north-east coast of Labrador looking for a passage to India. He entered Hudson's Bay, reached its western shore (which lately is becoming prominent as a part of our Western Mission Field). In 1611 his mutinous crew placed him and his young son in a scallop and went off and left him to perish. Absolutely nothing is known of Hudson previous to 1607 or after 1611, but he left an honored name.

Champlain is called the "Father of Canada", having been Governor until 1635, when he died at Quebec. His burial place is not known. In this same year a young friend of Champlain, Nicolet, leaving Lake Huron, seeking the passage to the East, went along the shores of Lake Michigan, up to Green Bay, touching the country now known as Wisconsin, Illinois and Dakota, to the very borders of the Great Western Plain. He had taken a brocaded silk robe, which he expected to wear when he should reach the South Sea and the country of the Grand Khan. But he did not go beyond the junction of the Mississippi and the Missouri Rivers.

La Salle, the greatest of French explorers, in 1681 camped at what is now Chicago: made his way to the Mississippi—"Father of Waters"—and floated down the thousands of miles through an unknown land until he reached the Gulf. There he built a monument and claimed that whole country for France, which nominally owned all the country from the Gulf of St. Lawrence on both sides of the River and the Great Lakes, down to the Gulf of Mexico—touching, of course, the Great Western Plain.

About twenty years after Nicolet reached the verge of the Western Plains, in 1652, Radisson and Groselliers, in the fur trade, by which all the explorers were paying expenses, made their way further inland, followed the south shore of Lake Superior—the first to surround the Great Lakes,—and then they went West on the northern waters of the plains to Hudson's Bay. They were the first white men to see, at least, the

borders of what is our great Western Canada. They quarrelled with France. With Captain Gillam of Boston they went to England and in the service of that land undertook to take possession of Hudson's Bay for England. Through them, in 1670, Prince Rupert (a cousin of King Charles II) secured from the Merry King 1,000,000 square miles of territory—all the country draining into the Hudson's Bay from Labrador to the Rocky Mountains and from the North Saskatchewan River to the headwaters of the Red River—all for "two Black Elk and two Black Beavers". After this the company secured by lease all the territory north of the Saskatchewan River, down the MacKenzie to the Arctic Ocean, up the Peace River and afterwards all British Columbia, even Vancouver Island, and territory including what is now part of Oregon. In all these great stretches of this Northern Continent, Company men built their trading posts. To these posts the Indians brought furs and bartered them for food, ammunition, fire arms, clothing, trinkets and liquor. This latter commodity was dispensed in large quantities to the deterioration of the Indian, and even to his destruction. McDougal said that one year for fifty thousand buffalo robes they received two hundred and fifty dollars worth of whiskey. This distribution of fire-water among the Indians by the traders is the one dark stain upon their organization that has not disappeared with the passing of years.

Thus we see that the Western Baptist Mission Field, in 1670, and for years afterwards, was just one big fur farm, owned and controlled—as far as possible—by the Hudson's Bay Company. The charter gave it not only the land but also its furs, gold, precious jewels, metals and timber. It is well to keep in mind that while Prince Rupert was establishing his company on the Hudson's Bay, Bunyan was writing *Pilgrim's Progress*; Milton was writing *Paradise Lost*, published 1667; the New England Colony from the Mayflower was settling the Eastern States and Rodger Williams was organizing the first Baptist Church on this Continent at Providence, Rhode Island.

Following the establishment of the Hudson's Bay Company, came other explorers. In early 1700 came the boy explorer, Henry Kelsey, a stowaway and a runaway, who crossed from

Hudson's Bay and was the first white man to see the Saskatchewan river and herds of buffalo. Then La Vérendrye and his sons coming up the River and Lakes from Montreal in 1731, made their way to the Lake of the Woods, down the Winnipeg River, up the Red River, up the Assiniboine and established Fort La Reine, where Portage La Prairie now stands. From there they went south as far as Missouri. His sons saw the Rockies and also went north and established a Fort on the Saskatchewan, where The Pas now is. La Vérendrye was the first to come to where Winnipeg now stands. Then Hendrye went west from York Factory on Hudson's Bay as far as the upper waters of the Red Deer River, in what is now Alberta.

But in 1760-72, the most intrepid of all the explorers, was Samuel Hearne, who first touched the Athabaska River and Lake. During three journeys in search of the reported mountains of copper, he went north, passed the coast of Great Slave Lake, down to the Arctic Ocean, finding the Esquimaux—crossing the “bad lands”. In 1787 Alexander McKenzie, in the employ of the Northwest Company of Montreal, a rival of the Hudson's Bay Company, followed the tracks of Hearne to Athabaska Lake, establishing Ft. Chipewyan, then went down the McKenzie River to the Arctic Ocean. In 1792 he started up the Peace River from Athabaska Lake, wintered on the River a little above what is now Peace River town. A monument on the banks of the Peace memorializes this event. In 1793 he crossed the Rockies by following the Peace to Finlay Forks, then up the Parsnip to the Fraser River, next along the Blackwater and across country and down the Bella Coola to the Pacific. He was the first to reach the great Western Sea, for which so many had been searching.

During the year 1800 David Thompson, who had located the 49th parallel of latitude as the border of the United States, crossed and re-crossed the Rockies and made wonderful discoveries of rivers and mountains. The Thompson River is called after him. He died a poor man in Longueuil, near Montreal, in 1857.

Simon Fraser established Fort McLeod on Lake McLeod for the Northwest Company. This was the first settlement made west of the Rockies on the Pacific coast. He went down the

turbulent Fraser, reaching the Pacific coast about a day before the American explorers, who, coming up the West Coast, would have entered the mouth of the Fraser. Beyond dispute, he secured the territory for Britain down to the 49th parallel. Previous to this, in 1776, while the American Revolution was taking place, Captain Cook, from England, sailed up the West Coast. He mistook the mouth of the Columbia for a bay and thus missed securing for Britain the great country drained by that river; this would have meant that Oregon and Washington would have been British. He went north to Bering Straits, sailing on the east side of Vancouver Island.

It is of great interest to know that this explorer of Vancouver Island, in the Pacific Ocean, has a close connection with William Carey's becoming the founder of modern Missions. "Captain Cook's Voyage" was fascinating reading for Carey, who was living at Canterbury at that time. Having become a Christian, he was looking for a field of service and longed that these heathen islands of the Pacific hear more of his Christ. Captain Cook somewhere had erected a wooden cross without interpreting the symbol. Cook speculated on the chance of a Christian Mission to the isles and said "It is very unlikely that any measure of this kind should ever be seriously thought of. It will never be undertaken." Carey, in the zeal of his young Christian life longed to falsify this prophecy and to correct Cook's "never". Thereafter none heard him pray without making intercession for Cook's Islands, of which Vancouver was one.

Vancouver explored the island called by his name, and succeeded in securing Nootka from the Spaniards and Americans, thus securing the island for England. He also secured the mainland up to the Russian territory of Alaska which had been claimed by Bering in 1740. In 1793 when Alexander MacKenzie reached the Pacific by an overland route from Hudson's Bay, Vancouver was sailing along the coast in search of a passage to the Bay. The two explorers might have met, had they known of each other's movements.

The last of the men whose names are connected with the exploration of this great West is Sir John Franklin, who perished after several journeys in search of a Northwest

passage. Neither he nor his ship nor the full story of his last journey has ever been discovered. The expeditions in search of him and the story of his strange disappearance were the talk of my childhood. A record found on King William Island established the fact that Sir John Franklin died on board the Erebus in June 1847, but no survivor of his last expedition reached home to tell the whole story.

So about one hundred and twenty-five years ago this whole country from the American border to the Arctic Ocean and from Labrador to the Pacific, except Alaska, was owned outright, or leased, by the Hudson's Bay Company. It was a big fur farm. No country gives such a romantic story of exploration, discovery and settlement. To the informed, just to read the names of Cabot, Jacques Cartier, Champlain, Radisson, La Vérendrye, Hendrye, Kelsey, Hearne, MacKenzie, Cook, Vancouver and Franklin, calls to mind those great ventures into the unknown bays and rivers, across plains, over mountains, down and up the thousands of miles of unexplored rivers, facing dangers from Indian tribes never heard of, running rapids that engulfed many of them, facing winter snows and cold and even starvation. We have a wonderful heritage, purchased at a great price paid in human lives. Most of these great men died having eked out their last days in poverty. Their labors and sufferings were little recognized at the time. Only the second and third generations after their departure are ready to acknowledge the debt we owe them. When today we are moving rapidly over this vast region in our finely equipped and comfortable railroad coaches or motor cars, or up and down streams and across lakes in steamboats from city to city, we cross and re-cross the paths trod by these men and touch places where they tramped on their snowshoes, or slept in the snow on a couch of spruce boughs, often a thousand miles and more from any dwelling place. The one comforting consideration is that they preferred this experience to that of any easy-chair and comfort.

It is well to keep in mind the fact that during those years of exploration of our Western Canada, great events were taking place in the world. The thirteen colonies of North America were contending for and securing freedom from

England. Canada was becoming a part of the great Protestant Empire. The great revival under Wesley and Whitfield was sweeping through the Protestant world, overcoming the influence of Gibbon, Voltaire, and Hume, and saving England from revolution. The French Revolution was taking place. William Carey was on his way to India to undertake the greatest enterprise of modern times. All this was happening while Alexander MacKenzie was finding his way up the Peace River and down to the Pacific, and Fraser and Thompson were following rivers through our mountains. These explorers thought of opening up a great country for rival Fur Companies, gaining possession of a great continent for wide fur farms by which the shareholders could create wealth. Little did they think they were preparing for the settlement of the greatest Home Mission Field in the world. They left their names—Hudson, MacKenzie, Fraser, Thompson, McLeod—in rivers, lakes, cities and towns. Somehow the pioneer is revered in after years, though at the time little prominence is given to him. Thompson died in poverty, Lord Selkirk lost his health, his money and his friends. His grave is somewhere in France. Radisson and his widow subsisted on a mere Government allowance. La Vérendrye was scrapped as a failure. Both British and French pioneers were treated alike by their contemporaries.

We cannot take time to mention other names connected with the discovery of this great north land, names of men who sacrificed all they had, even their lives, to trace our rivers to secure a passage across the continent. The Spaniards, who were reaching the great west sea by way of Cape Horn and making their nation wealthy were nearly in possession of Vancouver Island. England secured this wealth only by paying a big price in money and life.

In very late years, 1857-60, an expedition under Palliser and his associates, appointed by the Imperial Government, was to bring back a report as to the possibilities of the West. He discouraged the Imperial Government from expecting much from agricultural products from central British America. It was inaccessible from the east or west. A road could scarcely be built to it from either direction—except at a cost so great that it would never pay. He said: "the unfor-

fortunate choice of an astronomical boundary line between us and the United States had completely isolated the central American possessions of Great Britain from Canada and the east and also debarred them from any access to the Pacific Coast on the west." How little is sometimes known by the wisest men! I well remember the map hanging on the wall of the old school house. The Assiniboine river, rising in the unknown west of Red River was called Snake River, and the country west of it to the Rocky Mountains was styled "The American Desert"—all blank.

From the founding of the Hudson's Bay Company to the first settlement of agriculturists, one hundred and forty-two years elapsed. From the time the first white man travelled over the plains of the West until our first Baptist Missionary came to evangelize, over one hundred and forty-two years passed by. Those were years filled with romance.

CHAPTER II

THE EARLY SETTLERS OF WESTERN CANADA

THE overflow of European nations naturally settled first along the Atlantic coast of America and along the navigable rivers flowing into that ocean. The pioneers had little idea that settlement would ever reach the centre of North America. One of the first civic councils of Boston was voted out of office because it used money in cutting a road into the forest a whole mile west of the town—thus wasting money in making a road that would not be used in that generation.

The first permanent settlers came into Western Canada through the fur-trading Companies. From 1670 the Hudson's Bay Company was bringing out mainly Highland Scotchmen—a hardy race. The English, accustomed to greater ease, would not face the hardships. Many of these early traders married native women and their families naturally became occupants of the soil. The Scandinavian race also supplied early Factors. Norway House secured its name from the fact that Norwegians were in charge of that Post. Then the southern part of the country was over-run by French traders, who came up through Canada from Quebec. There were, at first, many Companies. French Canadian Voyageurs, sometimes called "Coureurs de Bois", would individually, or in a party, paddle up from Montreal and out into the wilds to secure a load of furs, and return to Montreal.

All these Companies were amalgamated into the Northwest Company, in 1783, shortly after Canada came under British rule. The headquarters were in Montreal but the stock was owned and the Company largely controlled by Scotchmen. This became the rival of the older Hudson's Bay Company and encroached on its territory, causing continual irritation. Many of its employees were French who married native women. This was the origin of the French half-breeds or "Metis". They became settlers on the land and their descen-

dants, among whom was Louis Riel, were the cause of the North West Rebellions, in 1870 and 1885.

But the first real settlement of farmers, who came purposing to farm, was the colony of Scotch and Irish brought from Scotland to the Banks of the Red River, in the year 1812. It was called the Red River Settlement or Selkirk Colony. Lord Selkirk, owner of a large estate in Ayrshire and having a philanthropic spirit, undertook to bring relief to the people in the Highlands of Scotland who, from several causes, were in great distress. They were really the unemployed of that day. He tried in 1803 to establish a colony on Prince Edward Island. This was not a complete success. Then in 1804 he brought emigrants from the Island of Mull and put them on the Buldoon Farm, near Lake St. Clair not far from Wallaceburg, Ontario. This settlement proved a failure as the land was too low and wet for the sheep that were brought from Scotland. Then Selkirk learned that the Hudson's Bay Company was in difficulty. The Napoleonic War had destroyed its trade in furs. This reduced the value of the Hudson's Bay stock. He secured a great part of the stock and then asked for land south of Hudson's Bay for a colony. He was given a grant of 116,000 square miles of the most fertile soil along the Red and Assiniboine Rivers for the sum of ten shillings. This made Lord Selkirk the largest single land owner in the world. (His territory was larger than the Province of Manitoba—officially 251,832 square miles! The greater proportion of it highly fertile soil.)

At his own expense Selkirk was bringing out colonists to settle upon the land. This proposition was bitterly opposed by the North West Company as the settlement would occupy that part of the country in which it was trading. It would end the trapping, which was the source of North West Company income. In 1811 the Hudson's Bay ships were put into commission for the use of Lord Selkirk's settlers. The first settlers sailed from Stornaway, Scotland, July 29th, 1811. They reached York Factory, on the south end of Hudson's Bay, too late to proceed farther until spring. There were 105 in the party. They landed on the muddy shore of the Red River, at what is called Winnipeg—Point Douglas, August 30, 1812. Unaccustomed to travel, they had made their way from Hud-

son's Bay, up streams, along portages between streams and lakes, over pathless miles of very rough country; men, women and children. They were brave. Many would today, and then too, remain among the unemployed rather than make such a venture. Just a little farther up the river, at the junction of the Assiniboine and the Red Rivers, was Fort Gibraltar; Fort Rouge, which had been built by La Vérendrye—in 1739, had ceased to exist. The colonists built Fort Douglas at that point. Their farms were located along the river bank. Each settler was to have a certain width of land, to reach as far back from the river as one could see under a horse's belly, which averages two miles. These lots were afterwards extended another two miles. According to plans in the Land Titles office they are four miles long and only a few rods wide. The country owned by the Hudson's Bay Company, was called Rupert's Land, after Prince Rupert, who was the first Governor of the Hudson's Bay Company. The part occupied by Lord Selkirk was called Assiniboia, after a tribe of Indians which had occupied it.

Several shiploads of colonists from Scotland followed. Lord Selkirk also brought in a number of Swiss, who did not remain, but moved into the United States. He brought a number of soldiers—Demourons—mostly Germans, who had been fighting in the Napoleonic wars. They settled on the east side of the river. Because of these Germans, the city of St. Boniface secured its name—that of the Patron Saint of Germany. Volumes have been written, giving the experience of this Selkirk Colony, which we must reduce to a few sentences. Their disappointments were many. They had little or no money to buy implements and no implements within reach to buy. Their first crop was put in by spade and hoe. Sometimes, for years in succession, grasshoppers devoured every green thing. On one occasion, in 1826, a flood from the overflow of the Red River, caused by ice jams, drove the people to the hills, many miles from their homes. They returned to find nearly all their buildings carried away with the flood. There was constant friction with the agents of the Northwest Company. Fort Douglas and Fort Gibraltar were too near each other to make for peace. This brought on a conflict which resulted in the battle of Seven Oaks, on June 22, 1816,

in which 23 of the settlers were killed. More than once the entire colony was driven out. At one time the whole settlement went as far as the upper waters of Lake Winnipeg on their way back to Scotland. But they were brought back by officials and new settlers whom they met in their flight.

After the battle of Seven Oaks, Lord Selkirk made his only visit to the colony. During that visit he got into trouble—arrests and counter arrests were made. Lord Selkirk was arrested and heavily fined at Quebec. This greatly discouraged him. His health was broken. He went to France to seek a temperate climate and there died on April 8, 1820.

In 1821 these two rival Companies, Hudson's Bay and North West Fur Company, amalgamated; that of course, made for peace. The Red River Colony, or Assiniboia as it was called, passed from the Selkirk Estate in 1836 when it was sold back to the Hudson's Bay Company for £84,000. The colony continued to grow and prosper. Perhaps no other people in the world but those hardy Highland Scotch could have survived all the calamities which overtook them. They have wielded a great influence in Church and State and their descendants still occupy a place of favor in the land. At one time they numbered about 1500.

The story of the Red River Settlement went far and wide. It advertised Western Canada as a country which invited immigration. The French came in large numbers from Quebec. The country was ruled at first, of course, by the Hudson's Bay Company. George Simpson, who became Governor of the Hudson's Bay Company shortly after the Seven Oaks trouble and continued for forty years, wielded a great influence and the order that was preserved was marvelous. The country did not belong to Canada; it was simply British territory. But settlers were gradually coming in and settling up the Assiniboine for 50 or more miles and reaching out in various directions. Between the territory of Assiniboia and the Pacific coast there were no settlers—only trading posts along the rivers—Fort Brandon, Fort Qu'Appelle, Fort Dauphin—and along the Saskatchewan, Athabaska, MacKenzie, Peace, Fraser. Thompson, Kootenay, down to the coast.

In British Columbia there were other stations: Fort Victoria and the old Fort of Nootka, up the west shore of Van-

côuver Island, at first occupied by the Spaniards. On the main land there was Fort Langley, now called Westminster. This mainland was called Caledonia. Fort Victoria, now the city of Victoria, was established in 1843 by Douglas, afterwards Sir James Douglas (the Governor of British Columbia). Fifty men came there to reside. Old Fort Vancouver was on the north bank of the Columbia, before the Oregon settlement had been made. All this country was being held by the Hudson's Bay Company for England. The Oregon disputes were settled in 1884 by establishing the 49th parallel as the boundary between U.S.A. from the mountains to the coast. Vancouver Island was British. In 1849 Richard Blanchard came from England as Governor of the new colony, but returned immediately, in disgust, as he had neither salary nor subjects. James Douglas of the Hudson's Bay Company, ruled in his stead. In 1859 gold was discovered in the form of large nuggets on the Fraser and Thompson rivers, so adventurers flocked into the country—twenty thousand in a single year. The British Government bought back Vancouver Island, when Douglas had become Governor of Vancouver Island and proclaimed the Island and the mainland the new colony of British Columbia. In 1866 they were united under one government.

The Hudson's Bay Company continued to govern in the territory of Rupert's land; but Fort Garry, now Winnipeg, was established on the Red River, on the site of Fort Gibraltar, which was destroyed by the Selkirk Colonists and was the cause of the serious trouble that brought on the fight of Seven Oaks.

In the early sixties a Council of English and French speaking settlers was appointed under the title of the Council of Assiniboia. This proved ineffectual in keeping order, as their appointment was made by the Hudson's Bay Company. They interfered with the freedom of commerce. Arrests were made and the prisoners locked up in Fort Garry, but were liberated by a mob. This happened more than once. All these manifestations of lawlessness revealed the fact that law and order could not be maintained by the Company. The opportunity came for a change, which resulted in the purchase of Rupert's Land from the Company by the Canadian Government. The Hudson's Bay Company ruled the vast country, from the

Pacific Coast to Labrador—a territory in which there were 146,000 Indians, no soldiers, no police for 200 years. The terms for the sale were: £300,000 and one-twentieth of the land in the “fertile belt” and the land around all their forts. This sale was consummated in 1869, two years after the confederation of the Canadian Provinces.

The Canadian Government immediately began a survey of the land. The half-breeds, who were settled in their homes, fearing they would lose their homes, rose in rebellion, under the leadership of Louis Riel, a French half-breed, who seized Fort Garry. Hon. W. McDougal, appointed Lieutenant-Governor of North West Territories, was not permitted to enter the country from Pembina, to which place he had come from Ottawa. Riel secured the appointment of a Provisional Government, composed of English and French, which at first had the sympathy of all settlers. Riel was President and A. Donaghue was Treasurer. Just as peace seemed assured, Riel made a fatal blunder in having Thomas Scott shot in Fort Garry, after a mock trial. Col. Wolseley was sent to suppress the rebellion. The leaders fled to the United States. Donald A. Smith (afterwards Lord Strathcona) sent by the Ottawa Government, was successful as peacemaker. The Manitoba Act was passed in 1870, whereby the territory became a Province in the Dominion of Canada. Then came a great influx of settlers. Many soldiers, who had arrived to quiet the rebellion, settled there. People from the United States, Eastern Canada and the British Isles came in large numbers. Then from Germany and the Scandinavian countries arrived people who have aided greatly the development of the country.

The first Governor of Manitoba, who also was Governor of Keewatin Territory, was Hon. Adam C. Archibald. Under him a Provincial Government was at once formed and twenty-four members were elected for the first Manitoba Parliament. Manitoba was but a small part of the Canadian North-West. The rest of the country to the Rockies was divided into four Territories: Assiniboia, Saskatchewan, Alberta and Athabasca. Across the Rockies was British Columbia, already an organized Province of Great Britain. In 1871 British Columbia became a Province of the Dominion of Canada, on condition that a railroad should be built from the Pacific coast,

connecting it with Eastern Canada. The Government at Ottawa, under the leadership of John A. MacDonald, promised a road within ten years. His first plan for building the Canadian Pacific Railway caused the defeat of the Government. Alexander MacKenzie, who succeeded him, began to build the road as a Government undertaking, but John A. MacDonald and his party were again elected to power in 1878. In the meantime, the prospect of a railway traversing the plains of Western Canada increased the flood of immigration, going hundreds of miles past Winnipeg. People demanded a government for these Territories. Battleford was selected as a suitable centre. In 1875, Hon. David Laird was appointed Lieutenant-Governor, with three Councillors to aid him. The building erected in Battleford to house the new government, where were the Chambers of Assembly, throne, etc., was afterwards used as an Indian school, conducted by the Anglican Church.

About this time there was brought into existence the North West Mounted Police, a trained body of men. About 300 of these Police were located at different points over the Territories. They often acted as Police, Jury, Judge and even Parliament. There never was a body of men to win greater commendation from all citizens than the Mounted Police of Western Canada. They have been a boon to our civilization.

When Sir John A. MacDonald's Government was restored to power, in 1878, his promise to British Columbia regarding building a railway was a first consideration. A company was formed and construction undertaken by 1880. The Canadian Pacific Railway Company was to receive \$25,000,000 and 25,000,000 acres of land in the fertile belt. On June 28th, 1885, the first passenger train from Montreal reached Vancouver.

This meant that in the early eighties towns were springing up, not only along the railway, such as Brandon, Moosomin, Regina, Moose Jaw, Medicine Hat, but also at Prince Albert and Edmonton, hundreds of miles north, because of the expectation of branch lines reaching them shortly. In 1885, when the C.P.R. had reached Regina and even Calgary and thousands of homes were being made on the prairies and in the small towns, a new trouble arose. Louis Riel, who had escaped the clutch of the Law, after the Red River Rebellion,

in 1870, had been in hiding in the United States, but he was in constant communication with his compatriots, the Métis or French half-breeds, who by this time had settled largely in the Territories. Every effort had been made by the Government to satisfy them but without avail. The Indians too were being disturbed by this trouble maker, who had returned to this country and was gathering his forces along the Saskatchewan River. Early in 1885 a battle was fought at Duck Lake and several militiamen were killed. The settlers all over were terrorized, fearing that a general uprising of Indians would take place. Rifle pits were made at nearly every small town and constant watch was arranged. Few new settlers in any land experienced such an anticipation of massacre. Those were terrible days and nights. General Middleton came from the East in the early summer of 1885 while Riel and his followers were near Prince Albert. It was reported that the Indians, about 75,000 strong were likely to put on the war paint and it was feared that a massacre, such as had taken place a few years previously, in Minnesota, would be repeated in Canada. At that time many farmers could not sleep, and often they mistook objects on the distant prairie to be a band of Indians making towards them. Every small settlement or single settler, scattered over the broad land, was alarmed because a Reserve of Indians were not far distant from any of them. When General Middleton arrived, battles were fought at Fish Creek, Cutknife, near Battleford, finally at Batoche, north of Saskatoon on the Saskatchewan River, where Riel was captured. He was afterwards hanged in Regina.

In 1885, when the railroad was bringing trains regularly to the Prairies, and peace had been made by giving every half-breed a good farm and placing Indians upon acceptable Reserves, there was every inducement to immigration. The settlers were flocking in from all countries. Conditions were fulfilled by the Canadian Government and British Columbia was now part of the Dominion. It was "a province whose mountains were veined and tunnelled with gold, and other precious metals, its mountain sides were clothed to the rivers and sea with mighty forests; its rivers and coast waters teemed with fish and sands of gold; its fertile valleys grew the finest fruits of the world; while its climate was a boast

of its people and a pleasure to its visitors". It is no wonder the population increased!

In 1881, the Capital of the Territories was moved from Battleford to Regina. The Legislative Assembly included representatives of the citizens of the four Territories and a Lieutenant-Governor was appointed. This administration continued until 1905, when out of the four Territories was formed the Province of Saskatchewan with Regina as capital, and the Province of Alberta, with Edmonton as capital. Thus the greatest Baptist Home Mission field in the world was being made by the incoming of all these human beings, from all parts of the world. To the Baptists of Eastern Canada there came a new responsibility of evangelization. What an opportunity! Here was territory empire-wide, with fertile soil, good climate, and under good government, settled by new, intelligent people, who are making permanent homes, building up institutions of learning and manufacturing plants, in towns and cities. It was a region where there were coal mines—the richest and the most extensive in the world, and oil fields that were some of the richest in the British Empire—a country capable of supporting a population of many millions of people. What an opportunity for adding strength to the Redeemer's Kingdom! We shall see in the following pages how Baptists have assumed this obligation.

CHAPTER III

THE BEGINNING, PROGRESS AND DEVELOPMENT OF VARIOUS RELIGIOUS DENOMINATIONS IN WESTERN CANADA

ROMAN CATHOLIC

CANADA was at first a French colony. France in the fifteenth and sixteenth centuries was more religious than she is today. She was intensely Roman Catholic, and the French were as much interested in sending priests to convert the Indians as in adding to their territory. All the early explorers were religious. Jacques Cartier in 1534 planted a cross on Gaspé. He gave Quebec its name, meaning "Harbor of the Holy Cross". Champlain in 1614 brought three priests with him, that the Church might be established in the new settlements as well as among the Indians. In 1661, Bishop Laval of Quebec sent two priests to establish a mission among the Crees at St. Xavier, at the head of the Mississippi River. In 1663, the Governor of Canada sent Father Courtre across country from Quebec City to Hudson's Bay. In 1731, La Vérendrye, leaving Montreal to find a western passage to the sea, had in his company two priests as he started to paddle his canoe up the St. Lawrence, Ottawa, Georgian Bay, Lake Huron, Lake Superior and thence by portage to Lake Winnipeg and up the Red River. One of them was the first representative of any Church to reach the Red River.

Much credit must be given to the priests of the Roman Catholic Church for the zeal displayed in their sacrificial effort to minister to the Indians of Western Canada. In this country, as in others, they are the pioneers in introducing Christianity to the aborigines. There seems to be a greater willingness on their part to enter new countries, to endure hardships and to face opposition than among ministers of other religious

bodies. How can it be explained? Several reasons for this may be given. The very perfect organization of the Roman Catholic Church so systematizes its efforts that each member—from the Pope to the individual member—is bound together as a most perfect machine. When one wheel turns, it is so connected, cog in cog, that all turn. Some one has said the Roman Catholic Church is "like a naked sword whose hilt is at Rome and its point everywhere". Or, as Loyola says, "I ought to be like a corpse which has neither will nor understanding; or like a small crucifix which is turned about at the will of him that holds it".

Then there is the authority that the higher official has over the one under him. It is absolute. The order to go here or there cannot be questioned. Absolute obedience is demanded and rendered. But all this does not explain their pioneer spirit. Some belief or convictions must have dwelt in them and enabled them so willingly and unselfishly to persist in the face of opposition and bodily suffering, to go with their message to all classes of people—even the most despised.

Their belief was that Salvation is found only in the Church and that the soul not saved is doomed to an eternal suffering, the dread of which spurred them on. Then there is the special honor and glory which they believe awaits the servant of the Church who suffers the martyr's death. All these considerations doubtless have gone towards producing the Pioneers of the Roman Catholic Church. It is impossible to conceive what the early priests of the Roman Catholic Church have endured in Western Canada, living in wigwams with infidel Indians. Terrible journeys of long distances in the cold of winter—often with a scarcity of food—among savages, the most cruel of any race of men. Very few Protestant missionaries have undertaken the hard tasks which those priests willingly performed. One wonders at all this when it is so difficult to secure Protestant ministers, young or old, to go to a distant field and a small congregation and put up with even ordinary inconveniences experienced in a new settlement. We talk of sacrifice, but compared with what these early messengers of the Roman Catholic Church endured, we have made meagre sacrifices.

The first priest to touch our prairies was Father Measager.

in 1731, who accompanied La Vérendrye, the explorer who was the first white man to touch Red River. The Church officials at Montreal were just as much in earnest in giving instructions to the explorers and priests as were the merchants who were sending him for their personal gain. Measager did not remain in the country. Another priest who appeared in the west was Father Bourke, who in 1811, came from Sligo with the Selkirk settlement, but after wintering at Hudson's Bay, he returned home on the first ship.

Roman Catholics from Ireland were among the first settlers under Lord Selkirk. He brought from Montreal to his colony on the Red River, in 1814, over one hundred Swiss and German soldiers, who had been fighting for Britain against Napoleon and who were then brought to Canada but were discharged after the war of 1812. Lord Selkirk requested the authorities of the Roman Catholic Church, in Lower Canada, to appoint priests to care for the French and the De Meurons who were Swiss Germans. There were also French settlements from the North West Company fur traders. In 1818, two French priests, Joseph Norbert Provencher and Severus Dumaulis proceeded to the North West, and located on the east side of the Red River, across from Fort Gibraltar, opposite the mouth of the Assiniboine River; that was fifty-two years before the first Baptist missionary was sent. They endured hardships, but energetically went to work. Soon they had a school and the beginning of a church building. The diocese and town were called St. Boniface, after the Patron Saint of Germany, because there was a predominance of German speaking De Meurons. In 1822, Provencher was made Bishop of Rupert's Land, and his diocese extended from the Lake of the Woods to the Rocky Mountains and from the United States boundary to the Arctic Ocean. Before 1869, there were nine French parishes: St. Norbert, St. Charles, St. Nilot, etc. St. Boniface church became historic, and the poet Whittier has passed on to all the world a record of its bells, though he never personally visited the place.

The Voyageur smiles as he listens
To the sound that grows apace;
Well he knows the vesper ringing
Of the Bells of St. Boniface.

The Bells of the Roman Mission,
That call from their turrets twain,
To the boatman on the river;
To the hunter on the plain.

At the death of Provencher, in 1853, Taché became Bishop at St. Boniface, and various missions were established among the Indians. They opened a mission on the Saskatchewan in 1842. The Mission at St. Anne, near Fort Edmonton, was opened by Father Thibault in 1843. Thus the Roman Catholics continued to reach out after all the tribes of Indians and plant missions along the Saskatchewan, the Peace, down the MacKenzie, along the Assiniboine and the Bow Rivers and around Hudson's Bay.

Father Lacombe, a young priest from Montreal, having a desire early in life for the wilds of the West, came first to Pembina under the Bishop of Dubuque, in the U.S.A., as Chaplain of the buffalo hunt, but returned to Montreal. He came to the Red River in 1852 under Bishop Provencher and his coadjutor Taché, and went immediately to St. Anne, Alberta. He went to Peace River mission at Dunvegan in 1856. All Roman Catholic missions meant a church building, a home, often a school, a convent, hospital, saw-mill and grist-mill and farm. The Grey Nuns came in the early days, and are found in missions, more than a thousand miles north of Edmonton. What those men and women have suffered, no one can describe—they have no wages, because the Oblate Father takes a vow of poverty—that he will never possess any property to make provision for the future. Personally, I have visited the missions at Grouard, Peace River, Dunvegan, Lake McLeod, and have marvelled at their work.

As Baptists, we have not done much for the Canadian Indians. We have reasoned that they will be of little or no service to the Church, as they continue to remain children and never help to send the Gospel to the next tribe or even to the next family. Reasoning thus, we have thought it better to spend our money among people like the new English and other European settlers of Western Canada. The Roman Catholics succeeded in securing large support from Indians as they have money from trapping and willingly pay it for prayers for the sick and dead, burial, baptism, marriage and

penance. Lake McLeod Indian village gave \$1,000 a year to have a priest visit them once a year only.

The Roman Catholics have been very busy colonizing. Early in the nineteenth century, the French came in large numbers with the North West Fur Company, from Montreal. The Coureurs-de-Bois were the voyageurs who had been the traders for furs throughout the West, many of them making their homes and inter-marrying with Indians. But French have been brought into the country in large numbers, no doubt, for a purpose. Now they are bringing Roman Catholic Scotch from the Hebrides. Thus they have built up strong settlements.

CHURCH OF ENGLAND

The next Church to be represented in the West was the Church of England. On October 14th, 1820, two years after the arrival of the first Roman Catholic Missionaries, Rev. John West came from England under the instruction of the Church Missionary Society, to act as a missionary among the Indians and as a Chaplain of the Hudson Bay Company. (He also was secured through the influence of Lord Selkirk). He took up his abode in Fort Douglas, which belonged to the Selkirk Colony. Here the first service was held. Then three miles down the river, in the Scotch settlement, he found a log house, which he repaired and used as a preaching station, and reported that his service was well attended. He travelled five or six hundred miles west to Fort Brandon and Fort Qu'Appelle. He performed the marriage ceremony for men who had been living with native women for years. He built the first Protestant Church west of Sarnia to the Pacific Ocean. The site of that church is now occupied by St. John's Cathedral, Winnipeg. He had Bibles sent from the Bible Society in Danish, German, Gaelic, Italian and French, as early as 1821. After three years, he returned to England and was succeeded by Rev. D. Jones.

In 1825, there came to Red River one who left indelibly his influence as a Christian Minister, in the person of Rev. William Cochran. To him is given the credit of laying the foundation of the Church of England in the Red River settlement. He was of striking personality and assumed great re-

sponsibility. In history he is known as Archdeacon Cochran—"The Rainbow of the North".

Another Anglican, Archdeacon Cawley, was an early missionary among the Indians. A Mr. John McCallum was brought from Aberdeen, Scotland, who established a boarding school which afterwards developed into the present St. John's College. Dr. Mountain, of Montreal, was the first Protestant Bishop to visit the Red River Colony; that was in 1844. (Churches erected at this time were: St. John's at St. Paul, St. Clement, St. James and Headingly—which were settlements along the Red and Assiniboine Rivers).

A wealthy Chief Factor left in his will a sum of money which provided an annual income of three hundred pounds for the Bishop of Rupert's Land. So, in 1849, Rev. David Anderson, of Oxford University, was consecrated Bishop of Rupert's Land, which included land from Labrador to the Rocky Mountains. He arrived in the Red River settlement via York Factory on Hudson's Bay. After fifteen years, he returned to England.

In 1865, Dr. Robert Machray was consecrated Bishop of Rupert's Land by the Archbishop of Canterbury, and began his labors. In 1869, they had twenty-four clergymen, fifteen of whom were among the Indians. His name has been made permanent in Manitoba in connection with Provincial Education, as well as in the English Church. He passed away only a few years ago. Other Anglican pioneers include Rev. W. Bompas, who became Bishop of Athabasca in 1874, and Rev. W. C. Pinkham, who became the first Bishop of Calgary in 1887, which at that time included all Alberta.

The Church of England has wrought diligently among the Indians of the West. In fact, its first missionaries came largely with the purpose of Christianizing the Indian tribes. The Anglicans have schools, aided by the Government, to which they bring children from various Reserves. This system has been adopted by the Presbyterians, who have, however, done only educational work—there is not one Presbyterian Missionary among the Indians. The Methodists and Roman Catholics have all taken advantage of the Government aid in establishing schools at different points, often far from Reserves. The Government owns the land, puts up the buildings

and then gives a certain amount for each child in the schools. Baptists could not accept this State aid, and so have never undertaken educational work among the Indians. The Church of England has missionaries down the MacKenzie River, along the Peace and Athabasca, about Hudson's Bay and along the British Columbia coast. Much self-sacrificing work has been done by them. The writer has met some of these men in the north; they often live on meagre salaries, and it is said some have been with their families in one mission, for thirty years, seeing a white face only occasionally.

One cause of the early growth of the Episcopal Church was due to the fact that the Hudson's Bay Company was largely controlled by men of that church. At all the Forts and large trading posts, the head men and most of the employees were Church of England, and therefore gave assistance in money and personal co-operation that could not be secured by any other religious body. From a worldly point of view, this was a great advantage, and when the head men were really true Christians, it meant great strength to the arm of the Missionary. In many instances, as we have seen, the Hudson's Bay Company gave large sums of money to endow dioceses, a fact which continues to aid the Anglican Church. Its large gifts came from wealthy men and women of England. In those early days this was possible to a greater degree than today. There was more wealth held by Church of England people in proportion to other people than now, and greater zeal for the extension of their church; most of their missionaries were not only born in England but also educated there, and some of them, as we have seen, were consecrated Bishops before leaving their home land.

METHODIST

The next religious denomination to undertake a share in the evangelization of this great new world was that of the Methodists. From reports printed in some sources, this came about from a peculiar cause. As we have seen, in the last chapter, the whole country was divided into two rival camps—The Hudson's Bay Company and the North West Company. The outlet of one was Hudson's Bay and the other Montreal.

The territory of the Hudson's Bay Company was really the whole country, according to the charter granted to Prince Rupert in 1670, but the Company really occupied only the north part immediately tributary to Hudson's Bay. So the North West Company had its forts and trading posts along the south, as along the Red and Assiniboine Rivers, the Lake of the Woods, along Lake Manitoba to the Saskatchewan River. They were each endeavoring to bring the trappers with their furs to their own posts. Fur was king; a beaver skin was money. The missionaries were all working in the south portion of the territory.

The Hudson's Bay Company discovered that there was a constant movement of Indians from the north, coming south. First it was thought that they came to seek better climatic conditions. Eventually they discovered that the northern tribes, having heard of a new religion—a new Great Spirit, which had appeared among the tribes of the south, began to move towards that new religion. So the Hudson's Bay Company decided to take the new religion to the Indians in the north, and so to hold their people and their furs. Officials of the Company appealed to the Wesleyan Society of England for missionaries. They could find no one ready to undertake the task, and so asked their brethren in Canada to help them. They sent Rev. Jas. Evans, an Englishman, who was laboring among the Indians north of Lake Superior and who, at their request, accompanied by three helpers, left Montreal in canoes with two educated Indians. The little party went up rivers, over portages, along the shore of Lake Huron and Lake Superior to the Lake of the Woods, down Winnipeg River, up Lake Winnipeg to Norway House, which Evans made his headquarters. Of the three who accompanied him, Rev. Geo. Bernley went to Moose Factory; Rev. Wm. Mason to Rainy River, and Rev. Robert T. Rundle to Edmonton on the Saskatchewan River in 1840. Mount Rundle is named after him.

To Christianize the Indians was their aim, and to this they gave their lives without reserve. They made long journeys on snowshoes over plains and with dog teams and canoes. It is wonderful to study the record of five or six hundred miles made over unknown country among the most cruel savages ever known in history and sometimes taking a whole winter

to make the journey. Here is a sample journey of Evans: Left Norway House to Fort Carlton, Fort Pitt and Edmonton. After weeks there, went by snowshoes and dog train to Fort Jasper, Lesser Slave Lake, Dunvegan, Fort Vermillion, Chipewyan, Fond Du Lac, Lacrosse, Green Lake; back to Carlton and then Norway House.

These missionaries had to learn the language, or rather languages, of a people which had no alphabet and no books. James Evans was Superintendent of the entire field. He became celebrated by inventing a syllabic system for writing the Cree language. Very simple characters were used, easily recognized by the Indians, and they could very quickly learn to communicate with each other. He had the Bible printed in this way. An Indian could soon learn to read it. This Mission was established in 1841. John Ryerson visited the Mission in 1854, and as a result, the Canadian Methodists took over the Mission, receiving liberal support from the Wesleyans of England.

Following Evans, came Rev. T. Hurlburt, then H. Steinharn, then Robert Brooking. In 1864, following Brooking, came Rev. George McDougal, who has left traces of his activity as a serious, wise and aggressive missionary. His name is indelibly written over our Western Prairie Land. He was born in Kingston in 1827; had no early education; for he could not write at eighteen. When he was converted he went to night-school, and arrived at Cobourg College in 1848; later he labored among Indians in Northern Ontario; was appointed to the Hudson's Bay Mission, 1864; and settled at Norway House, Upper Lake Winnipeg, following Brooking. He came up the Lakes to Milwaukee, and by train to Lacrosse on the Mississippi, down the Red River, up Lake Winnipeg to Norway House. After years at Norway House, he went to Victoria, a hundred miles east of Edmonton. McDougal opened an English-speaking church, in Edmonton, in 1871, and built the first church in that city. He was an indefatigable worker, and after winning the confidence of the Indians, established the mission at Morley, Alberta. (His son, Rev. John McDougal, who died recently in Calgary, was his coadjutor). Rev. George McDougal was frozen to death near Morley, having lost his trail one cold night in 1875.

This whole mission among the Indians is one of the greatest missionary romances of the world. They were found on this continent by early explorers, who were looking for a new route to India and when, at first, they thought they had reached India, they called its inhabitants Indians. Unknown to the world—they were the sole possessors of this great continent—a wild people, gaining their food and clothing from the wild animals:

Free as when nature first made man,
Ere the bad laws of servitude began,
When wild in the woods the noble savage ran,
A healthy race. —Rainbow of the North.

In 1868, the Wesleyan Methodists of Canada sent Rev. George Young to Fort Garry, or, as it was then being named, Winnipeg, as the first minister to establish a church among white people. Soon after he came, he began building what is known as Grace Church. He was there during the exciting times of the first Riel Rebellion. Riel, the President of so-called Assiniboia, condemned Thomas Scott, one of the settlers to be shot. Rev. Geo. Young accompanied the unfortunate man and stood by him as the crime was committed. Under Methodist auspices, Wesley College was opened in 1888 for work in Arts and Theology.

PRESBYTERIAN

According to the story in a former chapter, Lord Selkirk of Galloway, Scotland, whose family name was Thomas Douglas, brought a colony of Highland Scotch to the banks of the Red River. He was a Presbyterian, and with the exception of a few Irish families, the entire colony was Presbyterian. Selkirk had promised that they should enjoy the consolation of religion under the ministry of their own Church. This was not only his honest intention, but also his faithful endeavor.

An Irish priest, Father Bourke, accompanied the first three shiploads who left Scotland, but not being suited to that kind of life, he returned to Ireland on the first ship. Rev. Mr. Sage, a son of Alex. Sage, of Kildonan, Scotland, had been appointed as a Presbyterian minister to accompany the colony,

but failed to put in an appearance on any of the ships carrying these poor crofters, who were fleeing from their poverty in Scotland to face difficulties they little dreamed of, and yet lay foundations for future generations that would be recorded in the history of a great nation. What an opportunity he pushed aside, the opportunity to be a minister of the Gospel in a colony of some hundreds of families—all religious, with scores of families and hundreds of children. He would have had the privilege of preaching the Gospel to them, of teaching the word of God, which they all revered and which alone would make them stalwart citizens, not only of the Kingdom of God, but of the Red River Settlement. He could have been with the sick and dying in their loneliness. He could have dominated this great colony, composed of some of the staunchest characters ever produced by Auld Scotia and could have been with them from 1811 to 1820, before any other Protestant Minister would have been there to divide with him any of the glory of such a ministry. His responsibility for neglecting the duty of ministering to these people was tremendous.

But how many would-be followers of Christ have done the same, perhaps in less inviting opportunities! They decide against His leadership and take their own course. They judge the hardship too great for the reward. They are apt to study ease, immediate comfort, pleasant, smooth paths and choose the place of enjoyment for the flesh instead of the hard place that calls for rugged endeavor. If we had the vision, the greater effort would result in bringing greater good to a greater number and more glory to our Master than could be had in a dozen inviting places of ease. There is many a good man spending his time in a small sphere, building upon foundations laid by some pioneer, who would have developed talents and powers of usefulness if he had sallied forth to the front of some great undeveloped field with potentialities of rich harvests.

However, Rev. Sage did not come, and no Presbyterian minister in all Scotland or anywhere in all Eastern Canada could be found who could hear, or, if he did hear, heed this Macedonian cry. They sent petition after petition to the church assemblies of Scotland. In some cases no reply came. In one case, the petition did not go beyond York Factory, and

the parchment was returned as the casing of a crock of butter, shipped into the colony.

In 1815, Mr. James Sutherland, afterwards taken as a prisoner by the North West Company of Montreal, an Elder and a Godly man, was appointed to perform marriages and baptisms. He also conducted services in the homes, and buried the dead. In 1820, John West, the first Anglican minister, visited them, and held services among them. He changed his ritualistic service to meet their demands, and used the Psalter. All this they appreciated, but it could not take the place of their own service. They wanted their own teacher and preacher, and should have had him. Strange to say, this great body of Scotch Presbyterians, the largest by more than double of any other denomination (except the Roman Catholic) was without a minister. People blamed Lord Selkirk, but he had appealed to the home Church and was ready to pay passage and support of a Minister. They blamed the Hudson's Bay Company, but it had offered to bring out any minister whom they could secure. The blame must have been upon some men who had offered their lives to the Lord only if He would send them to places suited to their taste. Some were refusing to hear the voice of God. It was not until 1851, after forty years' waiting, that Rev. John Black, a recent graduate of Knox College, Toronto, was welcomed as the first Presbyterian pastor west of the Great Lakes.

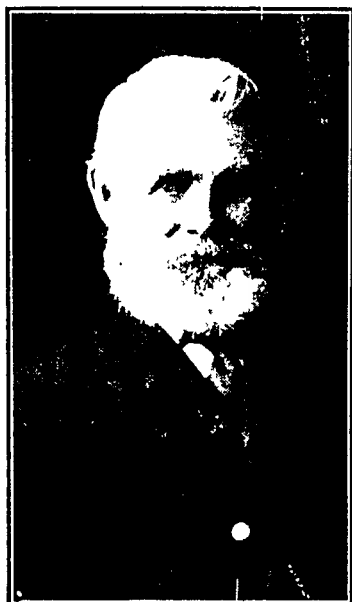
He had a warm welcome, and soon became the idol of the people, for he was a very Godly man, full of evangelistic fervor, and possessed of boundless energy in aggressive Christian work. The property which Lord Selkirk had set apart for a Presbyterian church was used by St. John's. There was some dispute over the matter, but the Hudson's Bay Company finally gave two hundred acres for a glebe and one hundred and fifty pounds to aid in building a church about three miles down the river from St. John's, where Kildonan church now stands.

In 1865, Rev. James Nesbit came as a missionary and went up to Prince Albert on the Saskatchewan River. In 1869, there were five ministers and two schools supported by voluntary subscriptions. The Presbyterians came to Manitoba just as the Hudson Bay Company ended its rule.

The first Presbyterian minister in Alberta was Rev. A. B. Baird, now Professor Emeritus in United College, Winnipeg. He settled in Edmonton in 1881. Rev. Angus Robertson and J. C. Herdman were the first in the Calgary Presbytery. Dr. Herdman became the first Superintendent of Presbyterian Missions for Alberta. But the man who was the strongest leader of the Presbyterians of the West, was Rev. James Robertson, who was pastor of Knox Church, Winnipeg, from 1871 to 1888, when he was appointed the first Superintendent of Missions of Manitoba and the North West. He was the only strong leader of any denomination that had a clear vision of the West as a mission field. By his energy and zeal he awakened others to action, moving church courts and congregations by his Celtic fire, until there was a general forward movement from Halifax to Victoria. He remained at his post until his death in 1902.

It was due to Dr. Robertson's statesmanship as a strong leader, and his continuous service and confidence in possibilities of growth of the West that Presbyterians soon had such a prominent position in the whole land. No other denomination ever possessed a man who simply gave his whole life to this one task. Others, particularly Baptists, have been changing Superintendents every few years. It is difficult to locate the cause of this constant change, but certainly it is a source of weakness, from which we have suffered seriously.

The Presbyterian College (formerly called Manitoba College, under Dr. King) did much to unify their forces as well as to increase their dynamic. (A strong Christian teacher who can send out classes of young men well-trained continuously for sixty-five years is bound to supply a real need in any Christian mission. This Dr. King did as no other Christian teacher had done in the West.) Having now surveyed briefly the work of other denominations, we shall begin, in next chapter, the story of Baptist work in Western Canada.



REV. A. McDONALD



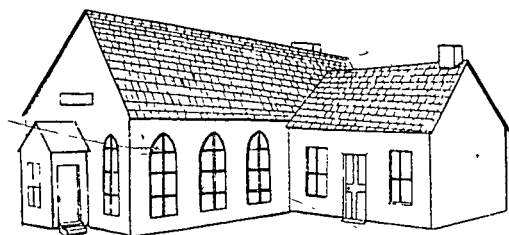
MRS. A. McDONALD



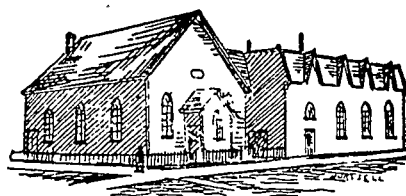
REV. W. R. DICK



REV. A. A. CAMERON, D.D.



FIRST BAPTIST CHURCH, WINNIPEG 1876



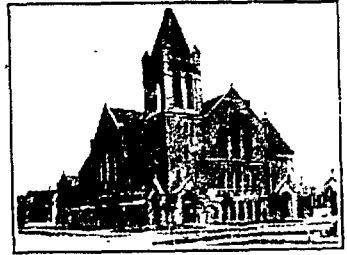
SAME—1886



REV. J. H. BEST



REV. A. GRANT



FIRST BAPTIST
CHURCH, WINNIPEG
Built by A. Grant,
Enlarged by
Rev. J. McNeil.



REV. J. H. DOOLITTLE



REV. H. G. MELICK

CHAPTER IV

THE GENESIS OF THE BAPTIST UNION OF WESTERN CANADA

IN 1867, the Canadian Confederation was completed. The Provinces of Nova Scotia, New Brunswick, Ontario and Quebec formed the Union. The purpose of the Confederation-fathers, from their first consideration of the matter, was that all British possessions in North America should be united, and therefore they looked west, visualizing Prince Rupert's Land, the Rockies and British Columbia as one day being one country. The name was a matter of dispute. "Kingdom" was suggested, and also the "State of Canada", when some one looking over the map showing the great stretch of country from the Atlantic to the Pacific, quoted the Scripture—"And His dominions shall be from sea to sea" and then said: "We shall call it 'The Dominion of Canada'." On the first of July, 1867, the four Provinces were proclaimed The Dominion of Canada. British Columbia was an organized Province, but between that and Ontario was the vast Prince Rupert's Land, usually called the "North-West" (and the settled portion of it, "The Red River Settlement") which was a possession of Great Britain under the control of the Hudson's Bay Company.

Thus it is seen that when the Baptists of Ontario proposed this Mission and began to promote it, the country was the North-West. The name "Manitoba" was not yet known. The Ontario Home Missions Convention, according to its charter, was confined in its missionary work to the Province of Ontario. Authorities were compelled to organize the Foreign Missionary Society of Ontario in order to send Rev. A. V. Timpay and J. McLaurin to India, but it did not seem possible to organize another Society to send a Missionary to the North-West. I suppose it looked too insignificant a mission field to require a Society, and no organization of Baptists in Canada

could, according to its Charter, assume any responsibility for work in the great, lone land. So a kind of self-appointed Committee seemed the only possible means by which it could be undertaken. At the semi-annual meeting of the Ontario Home Mission Convention, held in Aylmer (Ontario) April 21st, 1869, Rev. R. A. Fyfe, D.D., proposed that some effort should be made to send a Missionary to the North-West, and suggested that a delegation consisting of Rev. T. Baldwin, pastor of Ingersoll, and Rev. T. L. Davidson, D.D., pastor of Aylmer, should visit the North-West and learn of the condition of the country and the possibility of establishing a Baptist church or churches in that new land. It is presumed that the money required for the expenses was paid out of the Treasury of the Convention, for there is no known record of a private fund for the purpose. At this time, it should be remembered, the actual conditions were but vaguely known in Canada. The Red River Settlement contained about 12,000 inhabitants in 1869. The English-speaking portion of the population consisted of various groups without unity among them for any public purpose. Some were descendants of survivors of Lord Selkirk's settlers, who had come out fifty years before. Others were servants of the Hudson's Bay Company. A third group included the Canadians who had been gradually moving in from Ontario, etc., and finally there was a small band, designated as a "noisy body of Americans". Outnumbering the English were the French and French half-breeds, called "natives". They had their own leaders. All classes were dissatisfied with the new Canadian Government, and trouble was brewing. The deputation from the Baptist Convention, appointed April 21st, started upon its journey on June 16th, of the same year, and here follows its report:

REPORT OF DEPUTATION OF THE NORTH WEST TERRITORIES

Consisting of Rev. Thos. L. Davidson, D.D., of Aylmer, Ontario, and Rev. Thos. Baldwin, of Ingersoll, Ontario.
To the Baptist Missionary Convention,
Assembled in the town of Woodstock:
Dear Brethren:

"The undersigned, having been appointed, by the authority of the semi-annual meeting of the Board of the Baptist

Missionary Convention of Ontario, convened in the Baptist Chapel in the village of Aylmer, on the 21st day of April, 1869, to go and explore the country known as the Great North-West Territories and report to you upon its physical, political and religious condition, in order that with correct knowledge of the country, in its soil and climate, the Baptists might judge of the possible future of that country and better understand their duties, as a body of Christians, towards the vast territory, which has now become a part of the Dominion of Canada.

"Having obeyed the order of your appointment, your Committee begs to report as follows:—

"On the 16th day of June, in the year of our Lord one thousand eight hundred and sixty-nine, we left the town of Ingersoll, via the Great Western Railway, en route for Red River Settlement. We travelled day and night, passing through the States of Michigan, Indiana, Illinois and Wisconsin, and on the fourth day, we reached St. Cloud, in the State of Minnesota. The 20th day of June, we took a wagon with mules and by the Trader's Trail over the prairies of northern Minnesota and the territory of Dakota, we pushed on our arduous journey for nearly nine days, camping at nights in our fragile tents—like Abraham removing his tent on the Plains of Mamre, and like him, lifting up our hearts to the living God. Never, in all our lives, did the Lord God appear unto us more fully in His good Providence, than during our whole journey. On the 29th day of June—to us ever the memorable ninth day of mule-driving and tent-pitching life—we reached Pembina, a collecting station on the boundary between the Territory of Dakota, U.S.A., and the North-West Territories. We drove over the Boundary Post, wrote the word 'Canada' on the British side, took off our hats and sang with full hearts: 'God Save our Gracious Queen'. and waked the awful stillness of that uncivilized West into echoes of praise to our Sovereign Lord.

"Pembina consists of three long houses, thatched with straw and mud, and is sixty miles distant from the town of Winnipeg, which we reached by noon of the following day—thus accomplishing the journey in fourteen days from Ingersoll to Winnipeg, a distance of over fourteen hundred miles

"Winnipeg is a small town, consisting of about thirty log buildings, and one small brick structure. The town is situ-

ated on the west bank of the Red River, about half a mile below the mouth of the Assiniboine—which comes in from the west—and about one hundred rods north of Fort Garry.

SOIL

“From the time we crossed the boundary into the territory, we gave full attention to this part of our business, and for hundreds of miles we saw no discernible change. The soil consists of a black alluvium, from two to four feet in depth. It is heavier than the soils of Illinois, Wisconsin or Minnesota. It has not so much of the peat as Illinois and not so much of the sand and gravel as Minnesota. The soil of the North West contains more of the black, greasy-like clay and differs from anything we have in the soils of Ontario. It has a mixture of sand, which is like the fine dust of transparent quartz and of sufficient quantity to keep it from baking into clods, if ploughed while wet. It is very adhesive in that state; but the clay does not sufficiently predominate, even in the sub-soil, to answer for brick-making purposes. At Portage La Prairie, on the Assiniboine, sixty-five miles west of Red River and extending north as far as Lake Manitoba, we found a more sandy, but, if possible, a richer soil than that which we had seen before. At Oak Point, thirty-five miles east of the Red River, the soil is very much similar to that at Portage La Prairie. Our united opinion of the soil of the territory—after having travelled for not less than four hundred and sixty miles, by wagon and on foot, over its cultivated and uncultivated prairies—is, that it is a country of unequalled fertility, as regards the richness of its soil.

CLIMATE

“Through what we experienced, and otherwise learned, we write in the opinion, that the climate of the North-West is as healthy as its soil is rich. The atmosphere is more rarefied, and less humid than in Ontario. Consequently, disease of the throat and lungs do not appear in all the country. Asthma in people, and heaves in horses, disappear almost immediately upon breathing its dry and less changeable atmosphere.

“The North West has isothermal advantages. It is situated on the same isothermal zone as Toronto, and has there-

fore equal Summer. This fact becomes more apparent by a comparison of the meteorological reckonings kept in Red River Settlement and those kept in Toronto, which comparison shows that the mean Spring and Summer temperatures differ only one degree, and that degree is in favor of the Red River Settlement, it being one degree warmer than Toronto.

"The Fertile Belt has seventeen inches more rain during the year, but its heaviest rains fall between the 20th of March and the middle of May. The same tables show that Red River has thirty-three inches less snow than Toronto. The uniform testimony of the people is that they 'seldom, if ever, have over one foot of snow during the Winter. A thaw is a thing unknown in the Winters of the North-West; there is steady cold from December until March.' The mean temperature of the whole year in Red River and that of Toronto, compared, shows Red River to be eight degrees colder; but this is accounted for by the constant cold in the daily reckonings in the North-West, and the frequent changes in Toronto.

"The Autumn of the North-West has the report of being the most desirable known in almost any country. It has none of those raw, chilly winds, peculiar to the damp atmospheres of many other climates. A constant, cold, dry atmosphere, renders it much easier to winter stock, than where a cold, humid wind precedes a most pinching frost, in sudden alteration throughout the whole Winter. Although the mercury sinks lower in the North-West than in Ontario, the cold is not realized so much by man or beast, on account of the constancy of the weather and the dryness of the atmosphere. From what we saw and learned of the climate in an agricultural sense, and in view of the scientific facts stated above, we believe that all the staple crops which are commonly grown in Ontario, can be grown in the Territory in great abundance. We never saw a better promise for wheat, oats, barley, potatoes, etc., than we saw on all the farms in the North-West. The inhabitants report an occasional late frost, which, from time to time, has done some damage to potatoes and corn. We saw no sign of late frost on any crop in the Territory. In the absence of the grasshopper pest, the soil and climate of the North-West Territories must afford healthy and profitable homes for millions at some future day.

POLITICAL

"In a political sense, the North-West Territories present one of the strangest, if not one of the most complex compounds in the early history of any country. The Hudson's Bay Company claims to govern within fifty miles of Fort Garry; it has a council, judge and gaol; but council and judge are, like the log gaol; rather flexible sources of justice; and when matters in the courts do not result as the mind of the people approve, the half-breeds rise en masse with cocked rifles, and demand the prisoner; such requests have always resulted in the release of the captives.

"The Hudson's Bay Company has the principal monopoly. For many years it fully controlled the fur trade; but for twenty years free trade has been gaining strength, and at present there are many private traders, who deal extensively with the Indians. While the Company and the private traders do not agree about the fur business, they unite in discouraging the settlement of the country. They do not want the sharp, enterprising competition, which emigration from Ontario must bring; so no loyal feelings are expressed towards our government. A state of things which pleases them exists; they are making money easily and rapidly. They have no taxes to pay, no public improvements to do, no roadwork, no government to support. They desire no change; and the half-breeds are satisfied, or otherwise, with the present state of things, or with the coming of the Canadian government, just as they are actuated by these parties, in almost daily alternation. Not less than from one hundred thousand to two hundred thousands of Indians and half-breeds are looking towards the Dominion Government for some settlement, which will make them all independent for life. At present they are feeling and talking very impatiently because of the slow manner in which the Dominion moves, in the matter of their interests. A satisfactory treaty with the Indians is the first work, in point of time and importance, to be considered by the government of Canada.

"We are very glad to find even a small nucleus of loyal Canadians, rallying for British rule in the North-West.

RELIGION

"Of the fourteen thousand inhabitants, not less than five thousand or six thousand are Roman Catholics; priestcraft dates are coeval with the Settlement itself. It has grown with its growth, first in its influence over the masses, and secondly in the acquisition of property. With the growth and development of the country at all the principal points, will develop the financial strength of this monster influence, in its political and ecclesiastical power.

"About equal in numbers and strength are the Episcopalians, who have made many sacrifices, and spent much money, in founding missions for many hundreds of miles over the country, and have, to a certain extent, been successful in gaining a healthful, religious influence over the half-breeds, and in educating them in their parochial schools, which constitute the only system of education existing in the country. This body has a College in connection with Bishop Machray's cathedral, about one mile below Winnipeg. The Venerable Archdeacon McLean, and others of that clergy, showed us much brotherly and Christian kindness, which, in that far off land, we felt as coming from God's own servants.

"The Presbyterians have about eight hundred members and adherents, under the pastoral care of the Rev. Mr. Black and Rev. Mr. Fletcher. This body is taking a good hold upon the soil and people, and must in a short time become a strong power for good. We are sorry to say that we did not find any Baptists in the territory. Baptists have had no encouragement to go and make their homes in the land. They know if they did, they would leave the means of grace which they so highly prize for themselves and their children into a country where there are none of the means of grace such as their views of truth could approve." With the Episcopalians and Presbyterians it has long been otherwise. The Episcopalians began almost with the beginning of the settlement, and Rev. Mr. Black is now nearly eighteen years in the country. The Wesleyan Methodists have a mission in Winnipeg, under the superintendence of Rev. Mr. Young. He finds, even in the early history of the country as it is, that he has many hindrances and much hard work to get fully under way in this place which is fully occupied before him.

OUR LABORS

"While in the territory we did not think it best to attempt holding any independent services. We announced our arrival as a Baptist deputation sent by the Baptist Missionary Convention of Ontario, to spy out the land, with a view to establishing Missions at some future date. We were called upon by Rev. Mr. Black of Kildonan parish, and his colleague Rev. Mr. Fletcher of Portage La Prairie, and by Rev. Mr. Young of Winnipeg, who kindly requested us to preach in their pulpits as often as it was convenient for us during our sojourn in the territory. Accordingly, Dr. Davidson preached in the Presbyterian Church in the p.m. of the 4th of July, and Bro. Baldwin in the Wesleyan Room at eleven o'clock a.m., and at a private house out on the banks of the Assiniboine at 2.30 p.m., and at a village called Headingly at 6.30 p.m. for Rev. Mr. Young. The Sabbath following, Dr. Davidson preached in the Kildonan parish to a large congregation, at the invitation of Rev. Mr. Black. For Sabbath the 18th it was announced in the *Nor' Wester* that Mr. Davidson would preach in the Wesleyan Room, and Bro. Baldwin in the Presbyterian Church in Winnipeg. But the rain detained us from our purpose of going east on the government road, until it became too late to make that journey and return for the Sabbath work as announced. So Dr. Davidson remained and filled both appointments, and Bro. Baldwin went east, to Point du Chien on Saturday, and spent the Sabbath in Mr. Snow's quarters, where he conducted worship among the surveyors, who are engaged by the government of the Dominion for the purpose of making a road from Winnipeg east to the Lake of the Woods; which road has good prospects of being in a passable state of repair as early as the month of August of next year.

"In conclusion, permit us to express it as our opinion, in view of all the circumstances, that the conditional appointment of a missionary, providing a colony of Baptist families would unite, move and settle together, in the great North-West; would be a means of spreading Baptist principles in that far off country, faster than by any other way within our reach. We would not recommend the Convention to send a missionary for the sake of the present inhabitants, but for the purpose of having a man of energy and pastoral experience on the ground, to secure building sites in the

rising towns, which must immediately spring up with the rapid increase of population; and with the higher purpose still of gathering people for the future cause and for the glory of God."

T. BALDWIN.

T. L. DAVIDSON.

The following letter from Rev. Thomas Baldwin, who visited the country with Dr. Davidson in 1869, and written years afterwards, gives a little more interest to this eventful episode in the Baptist History.

THE SPIES SENT OUT

"In April, 1869, at the semi-annual meeting of the Board of Home Missions, convened at Aylmer, Ontario, on motion of Rev. Dr. Fyfe, it was resolved to appoint a deputation to visit the North-West Territories to look at the country and to write a report of it, in view of sending a missionary at the earliest possible date and on recommendation of Dr. Fyfe, I was appointed and a vote was passed to draw on the Treasurer for the sum required.

"Subsequently, Rev. Dr. Davidson was also added to the deputation, and on June 12th we started from Ingersoll. After three days we reached St. Cloud in Minnesota. This was at that time the end of the railroad. From this point we took the Hudson's Bay trail for the town of Winnipeg. On this journey of ten days we met many caravans of northern traders and gained much valuable information of the country even as far north as York Factory and west as far as Edmonton. We saw but two houses where people lived, during this space of over four hundred miles. Winnipeg at that time contained but twenty-one log houses and one small brick drug store. Dr. Davidson being ill from ague, I left him at Emerling's Hotel in the village of Winnipeg and went out on what was then known as Snow's Road, to the northwest angle of the Lake of the Woods. At that time the whole country was open and uninhabited for over forty miles east of the town. Upon my return, accompanied by Bro. D. we journeyed to Portage la Prairie, via trail along the Assiniboine. Here at this point we found a small settlement and some three settlers, all doing some trading with the Indians. Leaving the Doctor again, with one John McLean, I took a ride across the open prairie to

the north, until I reached the shore of Lake Manitoba. I found but one settler on the way, one "Dan Shay" as he was called. On my journey as I neared the Lake, I encountered a band of Sioux Indians. They were, as I learned, that notorious band of murderers who committed the massacre in Northern Minnesota in 1862. As refugees they had fled over there for protection under the British flag. We were treated as friends, and passed without molestation, although it was not counted very safe to be among them at that time.

"We were admitted to all available sources of information as to the country, its climate, its fertility and its area, through the kindness of the Governor and other officials of the honorable Hudson's Bay Company. As yet the Dominion of Canada had not taken possession by the residence of any official in the country, but nominally the Hudson's Bay Company officials were holding rule in the interests of the Dominion and of themselves.

"The expense of the deputation, amounting to some four hundred dollars, was borne by the Home Missionary Board of Ontario.

"We gave (upon our return) what information we had gained by travel and otherwise, and upon this report was based the subsequent action of that body in the appointment of Bro. Alex. McDonald as the first missionary to Manitoba. Hence the beginning of active missionary work in all that great North-West."

Yours in the Lord's glorious work.

THOS. BALDWIN.

Victoria, B.C., June 24th, 1894.

Many readers will ask—who were the original promoters of Baptist Missions? Therefore a brief biography will be in place.

Dr. Fyfe, as he is best known, was born in La Prairie, across the St. Lawrence from Montreal on October 16th, 1816. His parents had emigrated from Dundee, Scotland in 1809. He was converted under the ministry of Rev. John Gilmour, of Montreal, and baptized by him into the fellowship of the Church. While at Hamilton University, now Colgate, he spent his summer vacation as a Missionary in the backwoods of Ontario. Later he was the first Baptist Minister in Perth, where he organized the Church; he was then a pastor in

Toronto, and in 1860 was called upon to establish a Baptist College at Woodstock, which, during his day was called "The Canadian Literary Institute," and from which were graduated many of the Ontario Baptist pastors of the past generation. At this time, he proposed a Mission being opened in the North-West. He was Principal of the College and President of the Foreign Mission Society, to which cause he gave much time. He passed away, at the age of sixty-two in September, 1878. His biographer, Professor J. E. Wells, says of him: "The strongest worker and the ablest and most trusted leader of the Baptist denomination that Canada has yet produced."

Rev. T. L. Davidson, D.D., was born near Perth, Ontario. He was a student in Montreal Theological College, and was there while Dr. Fyfe, for a short time, was a Tutor. They were warm friends and were co-workers in the Ontario Baptist Convention. He had been Secretary of the Home Mission Convention for fifteen years, and was a vigorous preacher, and was in demand for church openings and special occasions. He built churches in St. George, the present first churches at Brantford, Aylmer and Guelph. He died at the age of fifty-eight, while pastor of Tiverton.

Rev. Thomas Baldwin was born in Canboro, south of Hamilton. He became pastor of East Oxford Church and then of Ingersoll, then of St. Thomas, and for a short time he served the Galt Church. He was a very successful pastor. In the early eighties, he endeavored to establish a Baptist colony at Moose Mountain, Sask. J. M. White and other C. L. I. students were in it, but it did not prove a success. He afterwards was pastor in Victoria and New Westminster, B.C. He died in California a few years ago.

The Ontario Baptist Convention Year Book of 1870 contains the report of the deputation, but no action was taken, and the Year Book of 1871 contains no reference to this new Mission. One cause for silence and the lack of definite action is the fact that the North-West was in a great turmoil because of the Riel Rebellion, described in another chapter. Movement into the country was not safe. A second difficulty grew out of the lack of a place for it in the programme of the Convention. Every time the question was introduced, there was need for an apology and an acknowledgment that the question of a

Mission to the North-West had no claim upon the time of the Convention.

At the Ontario Convention of October, 1871, an effort was made to find a place in some session to discuss Manitoba Missions, and we find this item:

NOTICE OF MOTION: "Rev. John Torrance, of Cheltenham, gave notice that at the next Annual Meeting he would move to amend the first Article of the Constitution, by adding to it after the words 'Missionary Convention of Ontario' the words, 'Manitoba and the North-West Territories.'"

Apparently no action was ever taken upon this notice of motion. If it had been adopted, the progress of Missions in Western Canada would have been more rapid and steady, and we would all be stronger. As it was, the Manitoba mission work, having no Baptist organization to mother it—was like Topsy and "just grewed"; however, somehow and somewhere a responsible committee had been appointed. It was composed of the following: Dr. Fyfe, Dr. Davidson, J. Torrence, R. B. Montgomery, W. Stewart, with the brethren T. S. Shenston and W. J. Copp, and at this time the following statement was printed:

COMMITTEE ON MISSIONS IN MANITOBA

"In this, as the best connection, we record the fact that a Committee, consisting of Revs. Dr. Fyfe, John Torrance, and others, was appointed to consider the duty of the Baptists of Ontario, to send a Missionary or Missionaries to Manitoba, at as early a day as possible. The Committee had a lengthened and earnest conference on the subject. The Secretary of the Convention attended the session and gave all the information in his power with regard to the religious condition and wants of the country, strongly urging that any effort made by us, should be in the western part of the Province, at Portage La Prairie, or even west of the Province line, whither settlers from Ontario are mostly located. The Report or finding of the Committee will be doubtless given to the Churches through the *Baptist*, as it does not come within the sphere of this body as at present constituted."

During the winter and spring many items relating to this Mission appeared in the *Canadian Baptist*. Here is one editorial:

"We learn that Rev. L. Kribes, Congregational Minister has resigned his charge at Listowel and is proceeding to Manitoba at the head of a body of settlers. Are Baptists really to be the last to plant their standard in this new and promising Province?"

There followed in March, 1872, the first appeal for funds to support the first Missionary:

MISSION TO MANITOBA—MAY 2ND, 1872

"Dear Friend:

"It has become the firm conviction of many intelligent Baptists that the time has come for us to establish a mission in Manitoba. A Committee has been appointed to see whether this can be done. An effort to establish a mission now would not cost half of what it would cost years hence. Besides, there would be a much better chance of getting a foothold, if we work at once, before the settlers become committed to other denominations. But if we undertake such a mission, we must create a special fund, in order not to embarrass our home work on the one hand, nor to leave the Missionary whom we send to suffer for want of support on the other. It is proposed, therefore, to secure, if possible, one hundred subscribers who will agree to pay ten dollars annually for this purpose, for three years. We now address you to ask—1. Whether you will become a subscriber for this purpose? 2. Whether you can get others in your Church or neighborhood to join you? Please undertake this good work for the sake of the cause. We are sure the money can be raised, if you and others whom we address will only do their share of the work. One hour (or two at the outside) will do all that is required. If you cannot do it, can you procure some one in the neighborhood to act in your behalf? Only let the work be done promptly and send the result to W. J. Copp, Esq., of Hamilton. The pledges are binding only on condition of our being able to secure at least one hundred subscribers, who will promise to pay ten dollars annually to send a missionary to the

North-West. Brethren and friends, shall we as Baptists plant the old, old, standard in the young country?"

On behalf of the Committee,

R. A. Fyfe,

Wm. Stewart.

Very soon after this appeared, the *Canadian Baptist* received the following list of pledges, which had been sent in to W. J. Copp, Hamilton. (This list is of historical interest.)

Toronto, April, 1872

List of Subscribers to the Manitoba N.-West Territory Baptist Mission Fund.

A. R. McMaster	C. Gurney	Wm. Davies
Wm. McMaster	Hurd & Roberts	R. W. Laird
Wm. Elliott	W. R. Dick	Wm. Stewart
Robt. W. Elliott	Wm. Craig	Wm. Burke
A. T. McCord	W. Pickard	David Buchan
C. A. Morse	London Church (2)	Robert Lawson
John Paterson	Jas. Thompson	Thos. Poelman
Peter Paterson	G. W. Cameron	W. J. Copp
T. Dixon Craig	Wm. Buck	J. C. McCarty
Lawrence Buchanan	Thos. Lailey	T. Luckens
S. F. McMaster	Alfred Reeve	Haldimand Church
James Watson	Wm. Parson	Dea. J. Traxler
Susan McMaster	H. E. Parson	D. McLaren
Thomas C. Scott	H. A. Schomberg	Paris Church
A. Mackecine	Wm. Hewitt	A. McAlpine
A. T. Wood	J. G. Scott	J. A. Cameron
Isaac Kendall		

Then week by week follows report of additional pledges until Mr. Copp reports that the required number of pledges of \$10 a year, for three years, was secured.

October 24th, 1872, at the Convention, the following announcement was made:

"Rev. Dr. Fyfe, Convenor of the Committee on the Manitoba Mission reported to the Convention that after earnest endeavors, the Committee has secured the services of Rev. Alexander McDonald of Sparta, who will be ready next spring to proceed to this distant field of labour. Brother McDonald is believed to possess peculiar qualifications for the work required of a pioneer Missionary, and his brethren, who studied with him in Woodstock and therefore know him best, at an Alumni meeting adopted the following resolution regarding his appointment:

"At a special meeting of the 'Associated Alumni' of the C. L. Institute, held in Aylmer, October 17th, it was unanimously

7 "RESOLVED, That whereas our brother, Rev. A. McDonald has received the appointment of Missionary to Manitoba, therefore

"RESOLVED, That we, the members of the Alumni Society heartily concur in the appointment and express our fullest confidence in our brother and assure him of our warmest sympathy in his work. And that our earnest prayers shall follow him, for his success.

"D. Baldwin, Secretary."

The *Canadian Baptist* continues: "Although this work does not come within the sphere of the Convention proper, the brethren nevertheless, cordially approved of the action of the committee and re-appointed them for the purpose of carrying out the work to a successful issue. Our readers will doubtless hear soon from the Missionary-elect, or the committee. Meanwhile, any Baptists intending to emigrate to Manitoba, would do well to correspond with Brother McDonald. We must not forget to add that on the suggestion of Rev. H. P. Fitch, of Port Burwell, it was agreed to recommend the Churches to unite in their prayer-meetings in the first week in November in special supplication to Almighty God for his blessing upon this new enterprise."

Here we have Mr. McDonald's letter of acceptance of the appointment, which reveals the spirit of the man; this was written November 2nd, 1872:

"Mr. Editor:

"The readers of the *Baptist* through the last two numbers have been made acquainted with the fact that I have accepted the appointment of the committee on the Manitoba missions, to become the pioneer Baptist Missionary to that new, interesting, growing and destined-to-be great field of labor.

"Permit me space for a few thoughts, in reference to this matter. First, I would like to tender my most heartfelt thanks to the committee members who, with unanimity conferred on me the high honor of this undertaking, and also to a large number of brethren interested in missions, who so manifestly gave their hearty concurrence to the

appointment when it was brought before the meeting of the Convention in Aylmer.

"It has not been without some hesitation, much serious prayerful consideration, and not a little sacrifice to my feelings, that I have decided to sever the ties of pastoral relationship with a people so loving, harmonious and devoted, as the brethren in First Yarmouth and Sparta have proved themselves to be during my three years' sojourn and labor with them, and to leave large, interesting and I trust, interested congregations, to endure the trials, perform the toils and bear the enormous responsibility of pioneer work in Manitoba.

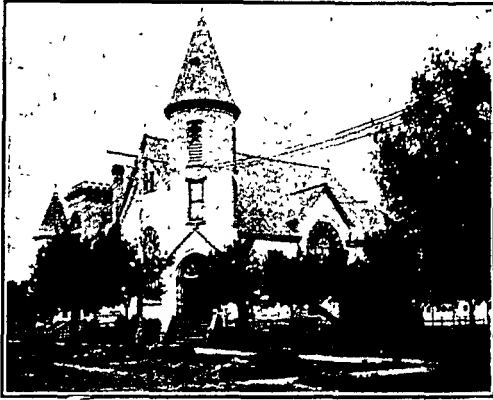
"However, considering the necessities of the field, the unanimous request of the committee, the hearty concurrence of many of my brethren, and especially the dealings and leadings of the All-wise, though mysterious Providence, duty never seemed plainer than now, and my heart was never more undivided about my work; and should I fall on entering the battlefield, even as the immortal Thomas, who went to India apparently but to die, I shall not consider it a mistake or blunder to have undertaken the work.

"But Brethren, as I view the work, and as the time for beginning it approaches, I am increasingly alive to the responsibility incurred in saying, 'Here am I, send me,' but bear with me, while I remind you of your responsibility in saying: 'Go'.

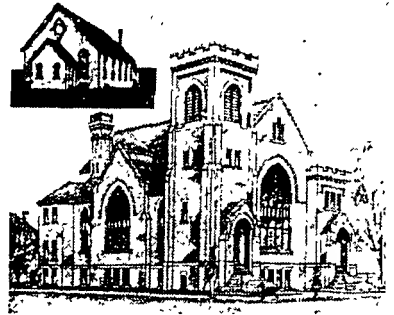
"God help me to take one end of the weight, and you, my brethren throughout Ontario and Quebec. I beseech you, 'hold the ropes' with the strong grasp and fervent faithful prayer; God, even our God, will bless us in the undertaking and the glad tidings will be made known and New Testament churches will be planted in those 'regions beyond'. Pray especially for your missionary, that he may be endued with wisdom and that the first impulses in Manitoba missions may be given wisely and well. In short, pray that he may be 'A good man and full of the Holy Ghost,' and that much people may be added to the Lord in Manitoba through his instrumentality.

"Permit me further to add, as has been already intimated to your readers, that the mission will be undertaken (D.V.) in the approaching spring, the missionary leaving Ontario probably in the early part of May.

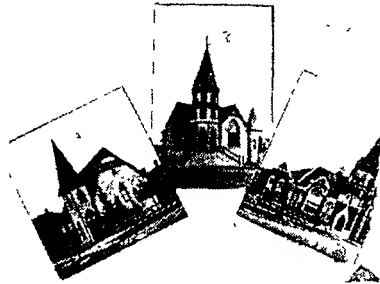
"In the meantime he continues to labor with the First Yarmouth Church and in Sparta, and will be very glad to



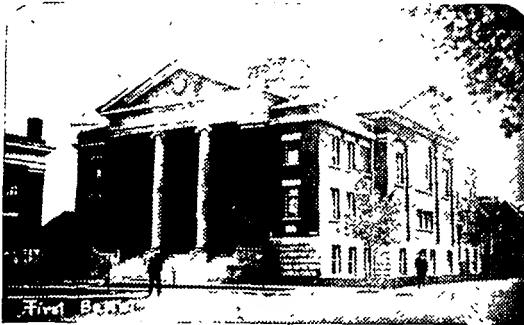
PORTAGE LA PRAIRIE CHURCH



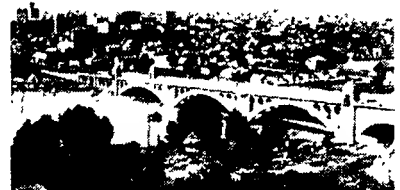
BRANDON CHURCH



1891 1901 1912
The three churches erected by the First Baptist Church, Calgary.



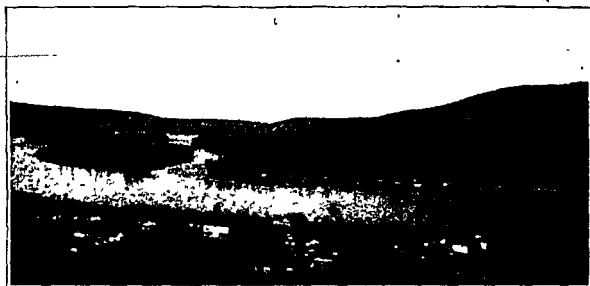
REGINA CHURCH



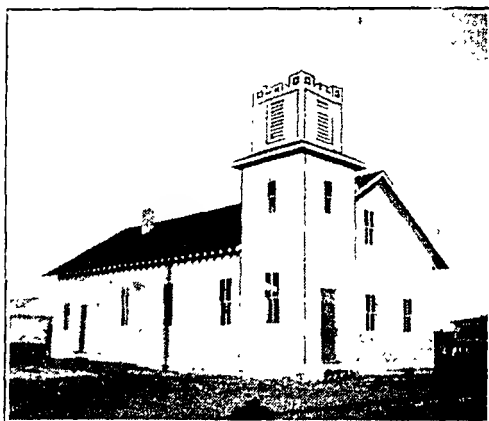
CITY OF CALGARY, 1880—1930.



PEACE RIVER CHURCH



PEACE RIVER



McLAURIN CHURCH, GRANDE PRAIRIE

hear from any Baptists who may have any intentions of making a home for themselves and their children in that great and fertile country. It is apparent to all, if there are such, that it is very desirable that they and the missionary go in company.

"I do hope that quite a number of sturdy, large-souled, warm-hearted, live Baptist brethren and sisters may immediately find it in their hearts to move westward with the tide of immigration to obtain, while the prices are low, for the raising of families, adequate lands and homes, contiguous to their own and at the same time to assist in planting firmly in the developing country, the old and apostolic standard of 'One Lord. One Faith. One Baptism.'"

Yours in love and labor.

Alexander McDonald.

No better place can be found to give a brief story of this man, who was then regarded as the first Missionary to the North-West and is now looked upon as the Pioneer Missionary to Western Canada.

To Rev. Alex. McDonald, we may ascribe the degree, "P. M.", the title "Pioneer McDonald", a more honorable title than many a D.D. His father, James McDonald came from Aberfeldy, Perthshire, Scotland, to Osgoode, Ontario, in the year 1832. He was an outstanding character. His bearing, face and words would arrest attention, whether in a city crowd or behind the plough. He was sturdy, self-assertive upon everything he knew, and a truly pious man. His home, on the farm, whether in the log cabin, in the bush, or his fine stone house on his well cultivated farm, was a veritable miniature Kingdom of God, and few entered it without recognizing it. Any quality which he possessed, his noble wife also possessed in just as marked a degree. He was always in his place in the Church—a sympathetic, intelligent listener. He was also the most constructive critic any pastor ever had.

Into this home, Alexander was born in the year 1837 in the township of Osgoode, Ontario. He was converted early in the atmosphere of that home and of a church which imparted spiritual warmth and fed young Christians with the milk and strong meat of the Word. He grew vigorous and early answered the Master's call to "Go, preach the Gospel". He had his public schooling near home and his High School education

in Morrisburg, on the St. Lawrence. Later he went to the Canadian Literary Institute, and graduated from there in 1866.

Note this peculiar incident—John McLaurin, born in the same township, was converted about the same time, under the same great pioneer Minister of the Gospel, Rev. D. McPhail, and both were baptized by him, in the Castor river, perhaps the same day. They graduated from the same College, about the same time. Each had a pastorate for a short time in Ontario. Then John McLaurin went to India, and in 1873, he opened our Canadian Foreign Mission in Coconada, while Alex. McDonald, in that same year, opened a Mission in Western Canada, at Winnipeg. One went East, the other West—like the waters flowing from the same stream at the Great Divide in the Rockies. Strange to say, the Church membership and number of Baptist Churches are about the same—twenty thousand and two hundred respectively. In India, there were more converts and more preachers produced. In the West, there are more advanced Christians and more money for the Kingdom.

Alexander McDonald was very human, though his humanity never concealed the divine. He had a real sense of humor that was always manifest and which helped to smooth many a rough path along life. Some one has said: "A sense of humor is a saving grace". In the old college, Saturday a.m. was "Declamation Day," and everyone had to take his turn at recitation. Prof. J. E. Wells was the critic, sitting on the rostrum. One day, Alex. McDonald had a lapse of memory, but in his dilemma, in a most eloquent fashion, he poured out a Gaelic address, and then invited the usual criticism. It afforded pleasure to critic and hearers. He was Scotch, and proof of that was a good big bowl of oatmeal porridge every morning. On one occasion, he was at a large hotel, in one of our larger cities. At the breakfast table the maid asked him what he would have. McDonald, of course, said "Porridge". She brought a bowl with a dab, as it appeared to him, of oatmeal at the bottom. He looked at it and said "Yes, that is the kind—bring me some of that." She, thinking to joke too, took the bowl and filled it to the brim. But it was not a joke;

McDonald enjoyed his breakfast. He could indulge in pleasantries during a heated debate at Conventions, and could secure a smile from a suffering patient in the sick chamber. While he was not ignorant of the dark side in experiences, he could also detect the bright side and even the funny side. That disposition helped him through many a rough passage as Pioneer Missionary in the North-West of Canada. He married Miss Albright E. Cody of a prominent family of Mount Elgin, Oxford County, but she lived only a few years, leaving him a son, James H. McDonald, of Strathcona, Edmonton, who died in 1937.

After all, perhaps no wiser choice could have been made, than Mr. McDonald. He was wise and had a very well balanced mind; and as he was cautious, there was little danger of his making mistakes that would cause loss of time in making amends. He was well equipped both intellectually and spiritually and had the confidence of all interested in the new Mission. His warm heart, and sympathetic nature enabled him to win his way as a personal friend. He was not brilliant, either as a student or a speaker; but his mind grasped the truth and it became part of himself, and he expressed it intelligently and forcefully, so that common people heard him gladly, and the learned appreciated and profited by his straightforward, unadorned message. He was an every-day, good, sensible pastor and preacher.

DESIGNATION OF REV. A. McDONALD

On the evening of Tuesday, May 20th, 1873, special valedictory services were held in the Baptist Chapel, London, in connection with the departure of the Rev. Alec. McDonald, as the first missionary sent out to the North-West by the Baptist denomination in these provinces. The chapel was filled with a deeply interesting audience. Among those present, we observed, in addition to the brethren specially appointed to take part in the services of the evening—Revds. J. Bates, Woodstock; C. Walker, Stratford; W. C. Beardsall, and J. Dempsey, Ingersoll; D. Baldwin, Strathroy; H. P. Fitch, Port Burwell; P. G. Robertson, Bothwell; T. S. John-

son, Petrolia; J. G. Calder, Parkhill; P. McDonald, St. Mary's; together with several of the senior students from the C. L. Institute, Woodstock.

Rev. W. Stewart explained to the congregation, that owing to the sad bereavement, Mr. A. R. McMaster had sustained in the death of his wife only the day before, it was of course impossible for him to be present, and preside over the meeting, as had been arranged. He, therefore, moved, seconded by Dr. Fyfe, that Mr. W. J. Copp, Hamilton, take the chair. The motion was unanimously carried. After singing, Scripture was read by Rev. W. Haviland, of Newbury, and an impressive prayer was offered by Rev. T. Baldwin, of St. Thomas.

The chairman, in an appropriate and spirited opening, referred to the difficulties which the brethren had encountered in the inauguration of the mission to Manitoba. Their Home Mission work in Ontario was so important and its demands so great, that they could not afford to take away one cent from its treasury. It was suggested, however, that the names of a hundred friends should be obtained who, without giving less to other denominational calls, would pledge themselves to give ten dollars a year each for three years to support a Baptist Missionary in the great North-West. The plan was found to be practicable, and thus the first difficulty, that of means, was met. Their next difficulty was to obtain the right man. Here also, God had opened up the way before them; and in Bro. McDonald they believed they had the right man for the work. His position would often be a trying one; but Mr. Copp admonished him: "Be strong and of good courage, for the Lord will go before thee." Success was certain. Our hearts rejoice tonight at the realization of many hopes and prayers. For his own part, Mr. Copp said he was deeply thankful both for the man and the means. He then called on Rev. Dr. Fyfe, who delivered the charge to the Missionary-elect. He remarked that in ordinary charges we counsel the young minister to take heed of himself and to his doctrine. That charge Bro. McDonald had already received, and his work had proved that he had not neglected it. But this occasion was one so peculiar that it seemed to require a special word to our brother. He then counselled the missionary to preach the old gospel—old, and yet ever new. Men were drifting from the

faith, and denying the cardinal doctrines of the New Testament. "But," he said, "the gospel has not lost its power. It is the same as it was on the day of Pentecost. Preach then, my brother, the fundamental truth, that man is a lost and ruined sinner; preach restoration to the divine favor only through the atoning blood of Christ; and preach the necessity for the application of these truths to the heart and conscience by the Holy Spirit of God. You are going out to a new land. Why? It is true that other missionaries have gone before you; but they have not gone in sufficient numbers to overtake the spiritual destitution of the rapidly increasing population of Red River. There is, therefore, work for you to do. Besides, you will preach not only the gospel, but also the doctrines peculiar to us as a people. We claim that we have a mission among the denominations: indeed, were it not so, we would have no right to a separate existence. That mission is to maintain the ordinances in their purity, and to keep them, as they have been delivered unto us. I have come to the conclusion that a great deal of the talk we often hear about Christian union, is worth but little. You will, of course, love your brethren in Christ of every name; but at the same time you will be loyal to your Master's truth. You are leaving many whom you love; and you are going forward to difficulties and uncertainties. Let me remind you of what Cromwell once said, that he never rose so high, as when he did not know where he was going, or what was before him. He could then lay hold on God! So, my brother, cling to Him as the ivy clings to the sturdy oak. You will have many lonely hours in Manitoba: let God be all the nearer. In conclusion, preach faithfully, earnestly, and for the love of God. Our sympathies go with you, our prayers will follow you, that blessings may rest "on the crown of the head of him who is separate from his brethren." My heart is full, and I can add but little more. I have faith in you, faith in your mission, faith above all in the God whose truth you go to preach."

The above is only a brief outline of a peculiarly effective address. At the close, the choir sang an anthem entitled "The Field is the World." After which the chairman called on Rev. Dr. Davidson, who gave an elaborate and carefully prepared address on the new Province, which is to be the scene

of our Missionary's labors. He gave interesting statistics relating to its extent, climate, soil, population, resources, religious condition and probable future. He closed by extending the right hand of fellowship to the Missionary in touching words. The substance of Dr. Davidson's address ought to find its way into the secular press of Canada generally. It would serve to correct many of the prejudices regarding our new province, and would impart valuable information to those who may contemplate emigrating to it.

The Designation-prayer was then offered by Rev. Dr. Cooper, who earnestly commended the Missionary and his future work to the blessing of Almighty God. Thereafter the choir led the congregation in singing a Valedictory Hymn, written by Miss McGinn of the Institute (afterwards Mrs. J. W. A. Stewart). Some verses are quoted below:

Behold Thy servant stands before Thee now—
Lord, pour the sacred chrism upon his brow;
Vouchsafe the blessing that our hearts desire,
And touch his lips with Thine own altar's fire.

Is he not Thine ambassador, O King?
Thy message to the realms of sin to bring?
He goes to tread the path which Thou hast trod.
To plead as Thou didst plead with men for God.

Oh, not for him earth's din, and transient fame,
But in the scrolls of Heaven, beneath thy name,
May his appear, with holy lustre bright,
Inscribed in lines of never-fading light.

Teach him to know Thee, O Thou crucified,
And Thy dear cross, as knowing naught beside—
So shalt Thou his sweet theme forever be,
So shall his life be eloquent of Thee.

After a few sentences from Rev. W. Stewart, the Rev. J. L. Campbell delivered a brief but impressive and eloquent address, giving to the Missionary the pledge of sympathy and support from the denomination. A liberal collection was made, and then followed the closing address by Rev. Alex. McDonald, who began by saying that he had a morbid shrinking from mere display but he knew that the language employed to-night was no mere words of idle ceremony. All was real and sincere, and therefore his heart was greatly cheered. He referred briefly to his conversion, his baptism, and his

call to the work of the ministry, in which God had favored him with manifest tokens of His approval. He did not propose to change his work; but to-night, at God's call, he was designated to go far hence to another field. Never in his past history had the path of duty appeared clearer to him than it did now. Ever since attention had first been called to the claims of the North-West, by a brother now laboring in India, he had felt a special interest in that new country. At first, he never dreamed that he would be the man who should first plant the standard there, but now he clearly saw the path that he must take. Rev. Mr. McDonald left Ontario, as he had announced, sailed up the Lakes to Duluth and overland to the Red River and down that river on the S.S. *Dakota*. The following is a letter from him at Manitoba:

"I write to say that I arrived here by the *Dakota* from Moorehead on Friday evening, May 30th, after being nine and one-half days on the way—four days and nights on water and the rest on land. The country looks beautiful and the atmosphere is pure and bracing. Winnipeg is growing with great rapidity, and immigrants are coming into the country in considerable numbers. I have met with but few Baptists yet. I preached for the Presbyterians yesterday, both in Winnipeg and in the parish of Kildonan. The day being very wet, comparatively few were able to be out. So soon as the mud dries up sufficiently after yesterday's rain, I expect to visit some of the more distant settlements. I shall write you again after I have seen and learned more of the country and the people and the state of the Cause. I found the *Baptist* of the 14th May waiting for me at Winnipeg. I hope that the one of the 21st will be along by tomorrow's mail. The *Baptist* will be always a welcome friend in this Great Lone Land."

Yours in love and Christian labors,
Alexander McDonald.

Fort Garry, June 2nd, 1873.

The next chapter will tell the story of the beginning of the Mission in Manitoba. Keep in mind that in 1870 part of the North-West, including the Red River Settlement, had become the Province of Manitoba, and was thus part of the Dominion of Canada. So hereafter, for a time, we will speak of Mani-

toba and the North-West Territories. Remember also that the Province of British Columbia had agreed to join Confederation and become part of the Dominion of Canada, on condition that a railroad be constructed from the Pacific to Eastern Canada, within ten years. The Mission field was enlarging.

CHAPTER V

A BAPTIST MISSION OPENED UNDER PECULIAR CONDITIONS

BAPTIST beginnings in Western Canada met with conditions very different from those of any other mission undertaken by Baptists anywhere in the world. When Baptists had their beginning in England, the country was populated; it was an old country, the land was occupied and there were cities and towns in great numbers. They had opposition from the State church, but they had people to whom they could and did appeal with their spiritual message.

When Baptists opened the first church in Boston and Providence, in what is now the United States, there was a large population and their measure of religious freedom, their insistence on liberty of conscience in opposition to a dictatorship of a religious state, found a ready response, so progress was rapid.

Similar conditions were found in Eastern Canada. They had a comparatively settled country, and while churches were everywhere and well organized, there was a lack of Evangelistic preaching. The churches had many members who had no experience of regeneration, and when the Baptists emphasized the need of a vital experience through faith in the atoning sacrifice of Christ, and experienced the truth, and declared that only such should have any connection with their ordinances; multitudes, who became convinced of their false position, anxiously listened to the message of the "New Lights", as they were often called. The first Baptist churches in Nova Scotia were made largely from members of Anglican churches; in Ontario from the Presbyterian churches. The same is true of the early churches in England, Scotland and the United States.

Similar conditions and results were at the beginning of Baptist work in Germany and all Scandinavian countries.

The first Baptist members in these countries came from Lutheran churches.

In those early days of Baptist beginnings, when nearly every family was attached in some way to well established churches, Baptists could not have grown except by receiving from the membership of other denominations. There was a warmth and fervor in the early Baptist preachers that was new, and had a directness of appeal for repentance. When hearers found this new faith, they withdrew from their churches and joined this somewhat despised sect. Then the early Baptist preachers were outspoken on the question of Baptism. They were not proselytizers. Their burning desire was that all men and women should be converted, whether they were in the church or out of it, with the result that Baptists multiplied marvelously in England, Eastern United States and the older parts of Canada. Those were the days when the foundation of our present denomination was laid. Our growth today in those countries is largely from the children of Baptist families, with the result that we have decreased from being 6.87% of the population in 1871 to being only 4.27% in 1931. The census edition states: "The Baptists have shown a fairly steady decline since 1871".

When Carey went to India and Judson to Burmah, as Baptist Missionaries, they began among teeming millions of people, who were all idolators. This entailed difficulties that are not known in any so-called Christianized country. The millions who for ages had been steeped in superstition, in beliefs in gods who had no existence, lived in constant fear of what these gods might do to them if they did not serve them faithfully.

I suppose the beginning in several of the United States, Australia and New Zealand would be much the same as that made by Alex. McDonald and those who followed him in our Canadian West. The conditions were unique. A mission was being established on the expectation that people would come to the country. When the mission was first proposed, in 1869, there were only about twelve thousand people from the head of Lake Superior to the Rocky Mountains. When the first missionary arrived, there were not six hundred people in Winnipeg and including all tribes of Indians, only two thou-

sand three hundred in the new Province of Manitoba. But there was good reason to expect an influx of settlers from the older provinces and from overcrowded countries of Europe. Agricultural land was the need of the hour and it could not be secured for their rising families in the "Old Countries". To secure a farm, a self-supporting home for their families, was the ambition of many fathers. Rural life was not so despised by so many young men as it is today.

There was opening up a country extending one thousand miles east and west and seven hundred north and south, a large part of it being good agricultural land. It was in 1869 that Canada consummated the purchase of this vast, entirely unoccupied territory, which was to invite unemployed and homeless citizens of any country to a free home. It was truly a most desirable heritage, which the new Dominion had acquired. Its lakes were like great seas; its rivers ran, in some cases, two thousand miles to the sea; its fertile soil made possible wheat fields practically illimitable. Its atmosphere was "bracing, full of tonic, found nowhere else". It was pleasant in the warmth of summer and healthy and strengthening in the cold of winter. In the springtime flowers bloomed with peculiar beauty upon its vast plains, and the sun blazed in a strength that forced the crops to a rich, rapid fruition. The rivers and lakes abounded with fish. The great herds of bison that roamed over the plains and foot-hills gave assurance that the country had great possibilities for domestic animals. There were vast preserves of coal, petroleum fields, and a wealth of gold, iron and copper. Some of these possessions were unappreciated and unknown in 1869. A period of stress and strain, and slow development had yet to be faced. But all these facts made it a very promising mission field; because the people were soon to come to such a country. It was not inviting to the lazy or those lacking initiative and determination. To be on the ground to meet the people with the Gospel and establish churches that would be the centre of spiritual development was the problem. Such a mission required men of certain qualifications—men who had vision—who could see the future and who had patience to wait prayerfully; who could prepare carefully for the coming population. Such a man they had in the choice of Rev. Alex.

McDonald. It is an open secret that the man first approached, but who declined, was a brilliant speaker, with an attractive personality, but was at his best only when he had the crowd coming and could see results week by week. He would soon have had a broken heart and returned, as many have done when immediate success was not reached. A better choice than the one made could not have been found.

In this mission, hardship had to be faced and endured, not only for a few months and years but during a life-time. First, there were small, sparsely settled communities—that could be reached only by long drives of twenty or thirty miles—sometimes in frigid atmosphere or in pouring rain, with well nigh impassable roads, through mud which frequently made horse and wagon and driver separate, far from a landing place. There was not one mile of made road in the one thousand miles of country. There were no church buildings or school houses. The people must be reached in their homes, which often were mere dug-outs, covered with poles, brush and sod. Here on the floor—and that the natural earth, the missionary had to spend the night in his blanket—very happy often, if weather permitted, to find a more comfortable sleep in a straw stack. The first railroad reached the border of Manitoba, sixty miles south of Winnipeg from the United States, some time after the first missionary arrived, in 1873. The possibility of securing necessary food in some of these settlements, fifty and sixty miles from a store, was often a serious problem. This was especially difficult if some unforeseen storm in mid-winter prevailed for weeks at a time—a blizzard at forty below zero, with a wind thirty and forty miles an hour and the air filled with particles of fine hard snow, concealing all vision. One described it to me by saying that the air was so thick with snow that if you thrust your arm out at full length and withdrew it quickly, you could see the hole. Many a traveller perished at such a time, losing his trail even at mid-day, for there were no fences, no telegraph poles, no trees and no known sources of information. We are not writing of imaginary conditions. Many of our missionaries faced all these difficulties in the discharge of their duties. The writer has personally experienced all these conditions very many times during the forty years he has been in the

country. It may be that some of these experiences will be related before this story is completed. I have read reports from Pioneer McDonald and Rev. H. G. Mellick, and have heard them relate experiences that were really close calls to death; and yet, during over half a century of mission work there has not been the record of the loss of one of our missionaries when upon his God-sent errand. One of the first Methodist Missionaries—the Rev. George McDougall—perished on the trail, having lost his way during the night.

The improbability of securing tangible results in the way of organization of a church or even of a regular preaching appointment was one of the most trying features of missionary work in this new country. The people had little money. They came to start a home and all available funds were required for bare existence. When they had hundreds of miles open to them and in that district thousands of locations, from which to make their choice—many went everywhere except near other settlers. So it was difficult sometimes to secure even the twos or threes for a congregation. Only those who have seen the conditions can understand how they could exist. Added to this was the indifference to anything religious on the part of some of the settlers. Often the missionary in Western Canada had no regular congregation. He had to devote himself to personal evangelism. It is well for our Baptist friends, from whom we expect sympathy and support, to keep in mind these conditions that we have had to face when they look for more rapid growth and success.

Then another hindrance to success for the early and even present Baptist missionaries of Western Canada is the fact that in these small, scattered settlements, the people were divided into religious denominations, something they brought with them. The missionary would perhaps discover a Baptist family here and there, but the rest of the people were largely Anglican, Presbyterian or Methodist. A missionary of any of these bodies could gather all together more readily than the Baptist. They had much more in common; and the Baptists have been and always will be "a peculiar people" who, on that account, are avoided by some. After a missionary of any of the other denominations came to the settlement, it is easily seen that the Baptist with a few followers would have

difficulty to maintain a service. So the question often arose: Should we send a Baptist missionary into such conditions? If we withdraw from such opportunities, we can find only a few places in all the land. And if we found a settlement where no other religious body had entered, we would be there but a brief period before they came there too. When Alex. McDonald entered Winnipeg, he was not welcomed by a town of six hundred inhabitants with four other churches already settled in it. When they learned that, he found only one Baptist, who lived out some distance, they said, "Why do you come here where there is only one Baptist?" He simply said: "I have come to make Baptists." When we cannot go into every place, it becomes a difficult matter to decide which of the many towns should be entered. As might be expected, we have been the first to enter some places where we utterly failed and in other places where we have entered as third or fourth, without any brighter prospects, the Baptist Church has become established and is today doing a good work; in some cases it is the largest church. In this mission it has been seen again and again that there are many considerations that make for success or failure. Sometimes a missionary is not the right man to meet the peculiar need of a certain place. Sometimes there is an element in the small church that simply disintegrates it and makes united effort and success impossible.

If we, as Baptists, have not a message and principles of eternal and essential truths without which God's work among men would not be complete, then we should give up our distinctive organization. Furthermore, if our convictions are not definitely distinctive, we should not have a separate existence. If our emphasis upon the necessity of the spiritual experience, according to God's plan, is not required before baptism and church membership; if it is true that country or law or church has a right to say to me: "You have no right to preach the Gospel to every creature"—then we ought, as a denomination to give up our separate existence altogether. If we are to preach the Gospel only where there is a strong body of Baptists, in large cities and Baptist settlements, then we shall soon die. It is simply an historic fact that we would not today have the place in large cities which we have, if we did not

continue to maintain an earnest and faithful work in rural districts and small struggling churches in villages and towns. Rev. Alex. Grant, one of our early pastors, once said at a Manitoba Convention: "There are occasions when I want to get my feet down flat and my head up straight and say 'I am a Baptist' and give my reasons. Those who challenge my right to preach the Gospel in the St. Peter's Reserve would challenge my right to be in Winnipeg or anywhere in Manitoba and would enforce it, if they had the power to do so. Our Baptist fathers had to go to gaol because they insisted upon the right and duty to preach the Gospel to every creature."

There has been more or less strife over the question of our entering certain settlements in this new country, a fact which has been quite disturbing. It is our duty and privilege to go anywhere in a free country wherever we see the need of the Gospel. We accord the same privilege to other religious bodies. We ought, however, to be informed as to the most likely place where the cause may succeed and to use good judgment in choosing, since we cannot go everywhere. We have sometimes expended much money and effort in what has not proved to be a strategic opening. In other places we have failed because we did not continue. There is need for careful investigation as to the exact centre suitable for our activities in each newly developed piece of country. We do not at first know which will prosper—this or that—or whether they will be both of them fruitful fields for our endeavour. For that reason, we must sow beside all waters if possible.

Political turmoil was another condition which did nothing to help the work of our early missionaries in Western Canada. Peaceful, happy, domestic life was well nigh impossible. The Government at Ottawa was preparing for settlers by surveying the country into home plots. The half-breeds and Indians, and even some of the white settlers, feared they would be removed from their homes. Louis Riel, of St. Boniface, a French half-breed, who had been educated as a Roman Catholic priest in Montreal, but had not taken orders, became the leader of the discontented. The French half-breeds formed the larger part of the population. They were uneducated, could not speak English, and knew nothing of Constitutional

Government. They complained that the ten or twelve thousand settlers should at least have been consulted and informed before the transfer of their territory was made. More consideration and a parley might have saved a great deal of trouble. Louis Riel had a make-up of egotism and vanity. "His French and Indian blood had given him a curious mixture of qualities, in which oratorical facility and indifference to the shedding of blood were prominent." In many respects he was fitted for being the leader of the Red River people. Had he used his powers aright, he might have attained to an important place in the Dominion. At first, he had some support from even the white settlers, but after considerations, they were satisfied that Government arrangements would be all right. The transfer was to be made formally December 1st, 1869, but before early autumn, Hon. William McDougall, was appointed as Provincial Governor and reached the border (as he had come up through the United States) before the transfer had really taken place. This caused a serious agitation, and Riel, with an armed force, took possession of the highway leading into Fort Garry and ordered him not to dare enter the territory. Mr. McDougall was compelled to return East. Dr. Shultz, a pioneer, formed a company to oppose Riel; but was defeated and made a prisoner, along with several others in Fort Garry, of which Riel had taken possession, having dispossessed the Hudson's Bay Company of its control. Dr. Shultz made his escape by a tremendous effort, and finally reached Duluth and then Ottawa, and gave the alarm. But Riel held possession. He published a paper, *The New Nation*, on January 1st, 1870, and formed a Government, with himself as President, and Ambroise Lépine as Adjutant-General. At this time, Donald A. Smith, who later became Lord Strathcona, was appointed a special commission by the Dominion, and attempted to conciliate Riel and his party. A convention of all settlers was called. A delegation was to go with Smith to Ottawa, but before this could take place, in a quarrel between loyal settlers and Riel's followers, a young man named Sutherland was killed. Then Riel made the fatal mistake of trying Thomas Scott, a young prisoner in Fort Garry, and after a court martial, which was the veriest travesty of justice, Scott was shot. The murder of Scott aroused

friends in the East. An expeditionary force was sent from the east, under Col. Wolseley. They had a long, tedious journey along waterways and tramping through wildernesses, from the head of Lake Superior to Red River, which they reached, and Col. Wolseley marched into Fort Garry without a shot being fired. In the meantime, Louis Riel had escaped to the United States. However, before his flight, at the first election of the Province, in 1870, he had been elected a member of the Federal Government. As representative of his constituency and unrecognized by any one, he had gone to Ottawa and registered before making his flight to "the land of the free". This first Riel Rebellion ended when Donald A. Smith was asked to assume control until the arrival of McAdams G. Archibald, the first Lieutenant-Governor of Manitoba. Twenty-four members were elected to form the first Government.

During all this turmoil the Baptists in Ontario were making plans. Missionaries of other religious bodies were arriving, settlers were pouring into the country, and churches were being established. This uncertain state of "law and order" retarded the settlement of the country for a time. There was no railway into the country. The Government in Ottawa had decided to build a road through to the Pacific coast; this was the condition upon which British Columbia Province joined the Dominion, in 1871. This proposition was hotly debated in Parliament, because of responsibility assumed in the proposed railway construction. It was eventually carried and there came into the Dominion a new Province.

In the face of all this turmoil and change, the Manitoba Mission Committee, under the first chairman, Dr. R. A. Fyfe, continued to plead for and collect funds in order that missionaries might be sent to minister to the needs of settlers scattered over this great area. Since then, churches have grown to be strong religious centres. Many individual congregations are now giving ten times more each year than was required to send the first missionary into the country. It paid to begin missions in Western Canada under peculiar conditions.

CHAPTER VI

THE BEGINNING IN MANITOBA, 1873-1883

WINNIPEG, formerly Fort Garry, the capital of the new Province of Manitoba in 1873, had a population of six hundred. All the buildings were log or frame, except one small drug store, constructed of brick. The town was on the banks of the Red River, at the junction of the Assiniboine River. There were no sidewalks; the clay and mud had a world-wide reputation for depth and adhesiveness. Many are the stories told of wagons sinking almost out of sight on the main street. For many miles around Winnipeg the country was absolutely flat, and only a few feet above water level, when the Red River and the Assiniboine were in full flood.

The Sunday after Mr. McDonald reached Winnipeg, he arranged for a service to be held in a school house, which was very badly located. He preached to a fairly large company of strangers who seemed responsive to his message. He requested that if there were any who were identified with a Baptist church, he would like to meet them at the close of the service. He announced that he was a Baptist minister, sent by the Baptists of Ontario, to do missionary work, in Manitoba. To his disappointment, every one left the room, but he waited for a few moments before leaving, a man and his wife came back to see him. They said: "We are not Baptists; we are Presbyterians, but we were so much helped by your sermon that we had to come back and tell you and wish you success." Then he made a request of them: "Would you allow me to have a prayer-meeting in your home on Wednesday night?" They replied: "We would be really pleased if you would." All praying people who could be found, were invited. This was the first regular prayer-meeting held in Winnipeg, and in time became quite a centre of religious influence.

He then found the lone Baptist of the district, W. R. Dick, who lived about twelve miles out of the city, where he had a

saw-mill. Mr. Dick became a strong supporter of the church and the Baptist Mission in Manitoba, as the subsequent story will reveal. For six months this missionary of the North-West conducted regular services in Winnipeg, which, of course, was growing, because by 1881 the population was 10,000. In his letter of July 21st, 1873, to the *Canadian Baptist*, he reports making tours into the surrounding country, looking up Baptists and possible opportunities for mission work. He would travel by "stage", which was usually a buckboard, carrying mail to outside points, often in a hired conveyance, which was not at all modern; often walking long distances and often sleeping in a one-roomed shack and sometimes even on the roadside. There were no established roads, only trails, and they were so numerous, it was difficult to decide which was the right one. There were no named roads and no marked mileage to give information; so frequently the traveller would discover he was miles away from the right road. I have spent the whole night, driving on one trail and then another, until daylight revealed my objective. Pioneer McDonald was never dilatory. Those with whom he labored were always free to speak of his faithfulness in making use of any information concerning any family or individual he could help. Every house he entered and every person with whom he had conversation knew what was his business. He carried no badge and wore no clerical garb, but his speech soon betrayed him, for he could introduce the subject of religion in such a kindly, familiar way that people soon recognized what was his errand.

The following letter to the *Canadian Baptist* is a clear testimony as to his diligence. We cannot do justice by abbreviating its contents. It reveals difficulties cheerfully faced, energy expended, and wisdom displayed.

Winnipeg, July 9th, 1873.

Dear Editor:

"According to my promise, I now present *The Baptist* with an account of my movements in this new and large mission field. The week after reaching Winnipeg, I visited Springfield, a settlement which is thickly populated, about 12 or 13 miles to the north-east of the town. Reaching the house of Brother Dick, about nine o'clock, one of his sons

immediately took a horse and drove around through the neighborhood giving notice that there would be a meeting that evening. At the time given, quite a room full of men, women and children found their way to the preaching, and they seemed to attend as those who were hungry for the truth. Here I met with several Baptists and others who expressed their desire that I might have a stated appointment among them. Then next day, after getting back to the town, in the cool of the evening I went out some 15 or 16 miles to the northwest, across the prairie to the neighborhood known as Stony Mountain. On account of being somewhat too late in starting, and neglecting to inquire about the road—for they are legion in these prairies—a circumstance occurred that might have proved far more serious than romantic. I lost the right way and had about made up my mind that after the sweltering heat of the day, I should have to lie out all night, without overcoat or blanket, in the almost cold night air. But kind Providence interposed and I suffered but little from the exposure. Next day, I discovered that there were several Baptist adherents in the settlement. Having made a hasty call on two or three families, I returned to Winnipeg to get rested for the next day's appointments. On the second Sunday I preached in the morning in Kildonan, and in the evening to the Wesleyan congregation in the town. In the afternoon I preached in Winnipeg school house.

"On Monday, I left by stage for Western settlements, on the Assiniboine river, Rat Creek and White Mud river. After a ride made tedious by the heat of the sun, the frailty of the horses and the immense number, size and greed of the mosquitoes, I reached Poplar Point, a distance of forty miles from Winnipeg, in time for a late tea. In making that distance, we passed through very fine tracts of land and several well-formed settlements, as St. James' Parish, Silver Heights, where Governor Morris is temporarily residing, while his house at the Fort is undergoing repairs.

"The people are a mixture of old country people, Canadian and natives. To the west of this area are White Horse Plains, peopled chiefly by French half-breeds. Poplar Point is some 12 miles west of White Horse Plains and the intervening space is chiefly occupied by what is known as The Big Bay, famous as a hay ground. The people of Poplar Point and vicinity are chiefly English half-breeds and among them the Wesleyan Methodists have, during the last

three or four years, established quite a flourishing interest, mainly through the instrumentality of a young missionary who is now in Ottawa, a Mr. Robinson, whose praise for zeal, consistency, Christian kindness and humility is among all the people.

"From that point, I walked on Tuesday to High Bluff, 10 miles distant. Here I called on and received a hearty welcome from Rev. M. Fawcett, Wesleyan Methodist Minister, late of Ontario. Having suffered from a severe attack of biliousness the previous night, the friendly attention of this brother and the motherly kindness of his excellent wife were very opportune. After spending Tuesday night, and most of Wednesday with these friends and calling on a clansman, John McDonald, who had befriended the deputation of four years ago, I spent the night with a Mr. Stewart, who as Dr. Lachlan Taylor would say, 'Can talk the language of Eden,' and what is still better, seems to have some understanding of the language of Canaan. This man, the son of Baptist parents of Perthshire, Scotland, although with Presbyterians, worshipping holds strongly to Baptist views and would rejoice to see the truth, as set forth by us, promoted. After I was kindly and hospitably entertained for the night by Mr. Stewart and his wife, Mr. Stewart harnessed his horse and took me in his wagon to Portage La Prairie, the only place in the Province, so far as I can see, outside of Winnipeg which begins to assume the appearance of a village.

"Here in the compass of about a mile, there are two good-sized grist mills, doing efficient work, several stores, a number of mechanics, two places of worship (and a third being erected) and an efficient school with 60 or 80 scholars in attendance. I was told, before leaving Winnipeg that there lived in this neighborhood a number of Baptists, but I found on having an interview with these, that they had all (10) been in connection with the Disciples in Ontario. I was received by them, however, with great friendship, treated handsomely, listened to attentively and warmly invited to come again. Here I remained through the rest of the week and preached on Sunday in Mr. Fawcett's place at La Portage, who liberally asked me to take his appointments. On the evening of the same day I preached in the Presbyterian chapel.

"On Monday the 16th, I again resumed my journey westward by short stages, sometimes assisted by friends to a

ride, and sometimes enjoying the luxury and fatigue of a walk over the vast and beautiful prairie, the mail stage having in this region dwindled down to something like the buckboard drawn by a native pony.

"A day was spent in the vicinity of Rat Creek, enjoying the friendly conversation with the Ontarians and viewing the broad, beautiful farms of D. McKenzie, H. Grant, and D. Lisson and others, and gathering information about the country and its people. On Wednesday, partly by the kindness of Mr. D. Lisson, who took me with horse and buggy some ten miles on my way and partly by muscular exertion, early in the afternoon I reached the crossing of the White Mud river. Here, while taking shelter from a shower, in a small building called a store, which served also as a post-office, I caught a man in the very act of receiving and carrying off a copy of *The Canadian Baptist*. When I demanded of him how he came to be having anything to do with that heretical sheet, he confessed, and denied not, that he was a Baptist, and a real live Baptist he proved on closer acquaintance (as those generally are who take the *Baptist*) from a place where we might expect live Christian men—the Breadalbane Church, under the pastoral charge of W. K. Anderson. This young man and his brother in the Gospel, more than a year ago took up claims in the neighborhood, and have been anxiously looking and longing to be joined in settlement by some more of their brethren in the Faith. After being entertained by John Irvine for the night, with brotherly kindness—indeed the very cream of it, enjoying all the comforts the limited furnishings of a bachelor's hall in the far west could afford—which is a good deal more than even a Christian and a Missionary can claim to deserve—the prairie road was again pursued towards the third crossing of the White Mud river, or Palestine as it is now called. With an old-fashioned 'Scotch convoy' of five or six miles from Bro. Irvine's, by a few hours walk in the face of a sweeping wind over a houseless and almost treeless prairie, the 'Western' settlement, bearing the 'Eastern' name, was reached. Here I met an old Normal schoolmate, in the person of Rev. John McNab, Presbyterian Minister, who kindly welcomed me to make my home with him while in that neighborhood and to preach in his house on the approaching Sunday. Having intimated to his congregations the previous Sabbath, my anticipated advent, the word was soon circulated. This settlement, of some 35

homesteads, is composed almost exclusively of Presbyterians and Methodists and their adherents. Here lives Mr. Thomas Corry and family, formerly hearers of A. A. Cameron when in Strathroy.

"Mrs. Cory, whose parents were Baptists, professes an interest in the Saviour and holds such decided views of New Testament doctrine and practice that she cannot comfortably join in the Church fellowship with any other than Baptists and her strong yearning is that a Missionary, carrying the whole commission might visit them. Sunday, June 22nd, the morning being somewhat dull and wet, I preached to a smaller congregation than I would, had the day been fine, yet I realized it and I believe others did, to be a profitable season. In the afternoon, I had the privilege of presenting the truth to a small number of attentive hearers at Third Crossing. Here there is occasionally preaching by the Presbyterians, Methodists and Episcopalians but as yet they have no house of worship, the meeting being held in a private dwelling house.

"On Monday, June 23rd, after spending another night in the Baptist bachelor's hall, I started for Rat Creek, where according to commission, 'as ye go, preach'. I had left an appointment for that evening. Travelling on foot over 20 miles of prairies, and some of it swamp, having 'coulees' full of water, reaching nearly to the knees, the rest enjoyed at Burnside, on Rat Creek, was hailed with gratitude. The meeting held at Mr. Grant's house, by reason of the absence of several from the settlement, was but thinly attended; but I believe the Master was there, hence it was not in vain. The next evening found the Missionary addressing a small audience at the Portage. On Wednesday evening I spoke at the very neat and comfortable Methodist chapel at High Bluff. Here the audience was made interesting and appreciative by the presence of not fewer than three Wesleyan Methodist Ministers and among them mine host, the friendly Fawcett.

"The largest audience I addressed while on this Western tour, was at Poplar Point, in the Wesleyan Methodist chapel. The congregation consisted, with the exception of two or three persons, entirely of half-breeds. Many of them seemed to know and love the Saviour and listened with delight to the 'Old, old story.' Friday night found me and a little native pony at Headingley, very hungry and very tired, taking shelter and finding nourishment with a friendly

native, there being no hotel in the place. On Saturday, a few hours' travel brought us, in the cool of the morning to Winnipeg, from which we have not travelled so far since."

Alexander McDonald.

From this letter, Pioneer McDonald, the Missionary is revealed. He engaged in such work all summer; there were no idle days nor any lost opportunities in making contact with people; he always had one purpose in all he did. Early in September, he made a second tour through to Portage La Prairie, and met two more Baptist families. A Brother at Portage offered land for a chapel and parsonage, if it could be built at once. So he adds, "Let us get up and possess the land": Then with all the encouraging openings, he writes: "It is entirely out of the question to think that one Missionary can keep up regular and frequent appointments and travel over a range of country extending over one hundred miles. Baptists and those with Baptist tendencies are slowly coming in and scattering over the Province, and they need to be visited. We must have some one "Come over and help us". He says of the country in this letter: "In the neighborhood of Poplar Point, High Bluff and the Portage there are crops being harvested that exceed anything that I ever saw in any country". Then in the same letter he puts in a plea for a church building for Winnipeg. "Comparatively little can be accomplished in town until we have a comfortable place of worship—I trust, as I have prayed, the brethren in Ontario and Quebec are devising liberal things. In addition to the liberal promise of Bro. W. R. Dick, another brother, unsolicited, has offered twenty-five dollars. Others will do something." In the meantime the *Canadian Baptist* contains an appeal from W. J. Copp, of Hamilton, to subscribers to pay up, and states that Mrs. Liggett, of Almonte, sent in four dollars as the first contribution towards a church building in Winnipeg. In October, Mr. McDonald writes in great glee: "Four additional Baptists have 'turned up' in Winnipeg since I last wrote you. The prayer meeting held in my boarding house is increasing in interest and attendance; sixteen were present last night and felt it 'good to be there'." Then he expresses a hope that this youngest Mission will not be forgotten during the coming Ontario Convention. And, it is

strange to record that in the Year Book of Ontario-Quebec, 1874-75, there is not the slightest reference to McDonald and this pioneer work in the new Province. McDonald's name is dropped from the list of pastors. There are reports of Home Missions, east and west, Foreign Missions, Grand Ligne Mission and reports of what Baptists are doing in England, Ireland, Scotland and all Europe and Asia, Africa and United States, but not a word as to the whereabouts or conditions of this youngest child, begotten by the Baptists of Ontario. (No room was left for a report from the Manitoba Committee which had been appointed at the last session. This was all because it had no place in any organization apart from those mentioned in the Charter.) Yet the Baptists of Ontario were thinking of the new Mission and making contributions. Letters appear, and some appeals made, as there is a record of money raised in nearly every issue of the *Canadian Baptist*.

Winnipeg, in the meantime, is growing rapidly, as Mr. McDonald says, beyond the expectation of the most sanguine. Houses are going up, literally by the hundred. The noise of the saw and hammer is heard from every direction, and the population has leaped into thousands and the town is in this year (1875) chartered as a city. It had been incorporated first as the Village of Winnipeg, with thirty homes and a few more than two hundred people in 1869. Winnipeg means "Dirty Water", from the muddy Red River. The first immigrants after the Province was organized, were eight men, who came down the river in a scow in 1871. The first telegraph reached Winnipeg in the same year; the first daily mail in 1877. The prayer meeting is crowding the boarding-house to excess. There is an offer of help and a building site at Stoney Mountain, another at Springfield, where Mr. McDonald has been preaching, at points fifteen miles out from Winnipeg. The offer of W. R. Dick, now a member of the Provincial Government, to give a suitable lot, in Winnipeg, or its worth in cash, still stands. He tells of the miserable school-house, where he holds his services, in an out-of-the-way part of the city, in a swampy district, and when it rains this is difficult to reach. For, bear in mind, there are no sidewalks. A city of houses and shops has sprung up, out of the mud, as it were, but now that they are incorporated as a city these conven-

iences will be provided. Before returning East, early in December, he makes a fourth tour of the western field, by means of horse and cutter; a drive of one hundred and seventy-five miles in wintry weather. He preaches each night at points twenty or more miles apart, reaching Poplar Point, Portage, Palestine, in the vicinity of Gladstone; Westbourne on the White Mud River, and the settlements of McIntyre, McArthur, Irvine and McLaurin, from Breadalbane, at Long Burn. A few days after his return to Winnipeg, he starts on a journey to Ontario, where he expects to spend several months visiting the churches and collecting funds for the erection of the Winnipeg chapel. A letter appears in the *Canadian Baptist*, Dec. 25th, 1873, from Mr. W. R. Dick, M.L.A., in which he expresses appreciation of action of the Baptists in Ontario in sending a missionary to Manitoba, and gives his opinion that a better choice of missionary could not be made. He commends McDonald for his strong and helpful and appropriate sermons, for his personal zeal, for his endeavor to win the people to the gospel and for his faithful visitation. He also speaks of his unbounded energy in preaching every Sunday in the city and out at country points, and particularly stresses the fact that he has made several journeys to settlements one hundred miles from Winnipeg. He pleads for another missionary and for funds to build a chapel in the city. The *Canadian Baptist* announces the arrival of McDonald in Ontario on December 18th, 1873, and states that under the direction of the Manitoba Committee he is to visit the churches and seek for help to build a church and to support a second missionary. He devotes six months to this task. The *Canadian Baptist* gives a list of his appointments and from Windsor to Montreal he is at some church every day and two or three on Sundays. The pages of that paper reveal his relentless activity. Letters appear from the continuously warm hearted friends of the mission. Rev. T. L. Davidson pleads for Baptists to come to his help. Dr. R. A. Fyfe also appeals for aid to build churches in Winnipeg and Portage La Prairie, and stresses the need of another missionary.

Mr. McDonald is warmly received wherever he goes and is greatly encouraged. Then, in the *Canadian Baptist* of June 18th, 1874, we have the following:

"McDonald-Yorke. On the 9th of June, 1874, at the residence of the 'bride's father, near Wardsville, township of Mosa, by the Rev. Dr. Davidson, pastor of the Baptist church of Guelph, assisted by the Rev. W. P. Hazelton, of Newbury, and Rev. W. H. Haviland, of Blenheim, the Rev. Alexander McDonald, Baptist minister of the city of Winnipeg, Manitoba (late of Sparta, county of Elgin) to Miss Lucinda E. Yorke, daughter of Deacon James Yorke of the township of Mosa, county of Middlesex, Ontario. . . ."

Mr. McDonald and family, on their journey by boat from Sarnia, had the pleasure of the company of Mr. G. F. Baldwin, a brother of one of the "spies", and Prof. S. J. McKee, of Woodstock College, both of whom were going out to see the new country. They arrived early in August, after a delightful journey, described here by J. H. McDonald, of Edmonton, eldest son of the missionary.

THE PIONEER'S SECOND JOURNEY TO THE WEST, 1874 (As told by his son)

"The Editor of the *Western Baptist* has asked me to contribute a story regarding Mrs. McDonald's part in Baptist Missionary pioneering in Western Canada. I am pleased to do so, for I feel that to a great extent her service in that regard is unknown to the *Western Baptist* of today.

"To make a proper setting, you will have to pardon my giving a little family history. In 1872, my father, Rev. Alexander McDonald, was pastor at Sparta, Elgin County, Ontario. In that year my mother, his first wife, died, and I was left an only child, less than three years of age. Soon after this, I was taken by grandmother McDonald to the old home in Ormond, near Ottawa.

"The Baptist Convention of Ontario and Quebec at its session in the winter of 1872-3 chose my father to be the first missionary to North Western Canada, and in the spring of 1873, he set out from Ontario to begin his work. After spending the summer scouting for Baptists and preaching in Winnipeg and scattered settlements of Manitoba, he returned to Ontario, I believe by the same route he had traversed in going West.

"He spent the winter of 1873-4 visiting the Baptist Churches of Ontario and Quebec in the interest of the new

mission. In midsummer of 1874, he married Lucinda E. Yorke, daughter of Deacon James Yorke, of Wardsville, Middlesex County, and prepared to return to Winnipeg. Miss Yorke was a graduate of the Canadian Literary Institute, afterward Woodstock College, also of the Normal School in Toronto, and immediately previous to her marriage was teacher in the public schools of Middlesex County.

"Preparatory to the westward journey, I was brought from my grandparent's home to Wardsville. My stepmother had an orphaned niece, Louisa Y. James, nine years of age, whom she wished to take with her, so the missionary family setting out for Manitoba consisted of four persons, father and his new wife, her niece and myself, then almost five years old. Our settlers' outfit loaded on the train at Newbury, near Wardsville, included several large boxes of bedding, books, dishes, etc., a little parlor organ fresh from the Karn factory in Woodstock, a horse and buckboard, also a tent and camping equipment.

"Good-byes were said in mid-July, and we were soon at Sarnia where we transferred to a lake steamer for Thunder Bay (where Port Arthur now stands). The passage up the lake was uneventful. We landed safely, and prepared for the overland journey direct to Winnipeg. We were several years ahead of the railway, so had to rely upon what was known as the Dawson route for our transport. This was the road cut through the wild, rocky lake country by the soldiers of General Garnet Wolseley in 1870, when they went to Fort Garry to quell the rebellion of Louis Riel. It was a rough trail running between lakes and on each lake of any size was a small steamer for towing barges. At that time, the stream of immigration to Manitoba was beginning, so we had a few companions in travel; but not a white woman did mother see between Thunder Bay and Winnipeg. There were freighters with wagons and Red River carts which hauled our stuff from one lake to another, while father drove the horse and buckboard. The family topped the loads of boxes or sat with father in the buckboard.

"At intervals along the way, there were camping grounds where the soldiers had bivouacked three years before; in these we usually pitched our tents at night. I can hear yet in vivid recollection mother singing:

Tenting tonight, tenting tonight,
Tenting on the old camp ground.

"It was blueberry time, and I remember that when returning one day to the buckboard from a berry patch, endeavoring to jump over the roadside ditch, I fell into it. As there was no change of garments in sight, I sat the rest of the day in the sunshine.

"The Lake of the Woods is the largest lake in that region. I well remember that as we all piled aboard a barge in tow of a sturdy little tug, a band of Indians in birchbark canoes accompanied us across the lake. Mother, who had a touch of romance in her make-up, thought it would be fine to have a ride with the Indians, and appealed to the captain to parley with the chief about it. It was a beautiful day with the lake as smooth as a mill pond, so the chief readily agreed to the request, and soon mother, cousin and I were bundled into a fine large canoe with Indian braves fore and aft, and thus we travelled all one afternoon. Father could not share our pleasure as he had to see that the horse did not jump into the lake when the whistle blew. Mother kept strict count of all the transfers, and declared that our boxes were lifted sixty times between Wardsville and Winnipeg. That was a trifle hard on the dishes.

"Had father searched all Canada he could not have found a wife better adapted to be his companion in the pioneering missionary effort he had made his life work. She had the same fervent missionary zeal and spirit which characterized him. She was his helper at every turn from the day they joined forces in 1874 until her call to higher service in 1907, four years before he passed over. She was a most efficient and successful Sunday School worker and in that capacity supplemented father's work on many mission services and helped in the pastoral work. They were a great team. All down the years they were pioneers in the new settlements, sharing with their parishioners the hardship of the times, and what mother could not do to carry on without cash nobody could have done.

"In 1878, her first and only child was born in Winnipeg, and they called him Robert Alexander Fyfe, after Dr. Fyfe of Woodstock College, whom they both honored and loved so dearly. That son was for several years a professor in Woodstock College, and has been for many years director of the Education Department of Bates College, at Lewiston, Maine.

"I recollect that as I stood at mother's bedside just after her decease how my father exclaimed in an agony of grief,

'My right arm is gone, I cannot carry on without her.' He went away for a short rest and then came back to the work of spreading the Gospel message once more, but it was too true, his right arm was gone, and soon the weary mind and body also gave up the struggle. He died at the age of 74 in January, 1911, and we laid their mortal bodies side by side in Mount Pleasant Cemetery, South Edmonton, to await the resurrection call."

J. Hamilton McDonald.

Mr. McDonald finds that good progress is made in the erection of the Winnipeg Church. The money is coming in slowly, and there are urgent appeals from Dr. Davidson and the Rev. Thos. Henderson to make haste lest winter overtake the building project and cause much delay. Upon his return, he makes a tour of the Western mission about Portage La Prairie. It has been a discouraging season for the farmers of Manitoba as the grasshoppers have devoured every green thing, and only early grain produced anything. The people, therefore, are not able to support the Mission as they otherwise would, and so he pleads again for all possible help from Ontario. We have stated that the Year Books of 1874 contained no report of Manitoba, but the Committee has a public meeting report, as follows, in the *Canadian Baptist*:

NOTES ON THE CONVENTION

"The denominational meetings, held in London last week, were considered by many as the most successful anniversary meetings ever held by the Baptists of Ontario.

MANITOBA MISSION

"On Wednesday morning a large and spirited gathering assembled to consider the interests of the Manitoba Mission. The Treasurer, W. J. Copp, Esq., gave a full and lucid statement of the present financial condition of the Mission; and the Secretary, Dr. Davidson, gave further details of its present prospects and wants. As is known to our readers, our brother, Rev. A. McDonald, was sent to that Province eighteen months ago and has been laboring with considerable success in Winnipeg and the surrounding country. Funds have been raised among the churches of Canada to

erect a fine chapel in Winnipeg, which it was stated, will soon be occupied. The Treasurer was authorized to remit money to the amount of \$2,700 towards its erection. Bro. McDonald is urgent in his request that a second Missionary should be sent out immediately to Manitoba. It was the decided opinion of the meeting that a second Missionary was really needed, and must be sent. The matter was ultimately left in charge of the committee appointed some time since to manage the affairs of this interesting and important Mission.

"The Committee having the oversight and under God the management of our work in Manitoba, was strengthened by the addition of Dr. Castle, of Toronto, and Chas. Raymond, Esq., of Guelph, now President of the Convention, and we desire our brethren to understand that we mean to work. We have selected a Brother as the second Missionary, and await his acceptance. May God move him to go.

"Meanwhile send on your contributions to Brother Copp, and so relieve us of the burden now on our shoulders."

We remain, yours, etc.,

Thos. L. Davidson,

Secretary.

R. A. Fyfe,

Chairman.

OPENING OF THE SCHOOL ROOM

Opening of the School Room of the church on the 8th of November, 1874, is a red-letter day. They deemed it best, for economy's sake, not to use the larger (and not quite finished) auditorium. The new building is greatly appreciated and the congregation is growing. Here is the story of the organization of the First Church, Winnipeg, as recorded by Mr. McDonald:

"Although a number of us have been working together, meeting in the public sanctuary on the Lord's Day and for the most part, twice a week in the evenings for prayer—as we have a regular prayer meeting once a week in the vestry and also an itinerating cottage prayer meeting since the winter set in, 'from house to house'—yet, it was not 'till last Lord's Day that we met as an organized church. Your missionary preached a discourse having as the basis of his remarks the words, 'The church of God', 1. Cor. 1-2. That admirable compendium of New Testament Faith and Practice, known as the New Hampshire Confession of Faith

was read; and universal approval having been signified, the letters of dismission from other churches were placed before the body, and united prayer having been offered up for the approved blessing of the Master, to rest on the church. we sat down together and, in the Lord's appointed way commemorated the dying love of our blessed Redeemer. Brother McCaul, formerly pastor of the Wellesley Church, who is spending the winter in Winnipeg, assisted in the exercises. Our bark is now launched; to human eyes, it seems very frail—it appears to be but scantily furnished. It is not strongly manned,—it is far far away in its isolation from its kindred sail—it is exposed both by its character and situation to the combined and whirling winds of general opposition and the *scathing, biting, deadly gale* of particular prejudice. But we trust that He, who rebuked the mighty winds and smoothed the rough waves on Gallilee's disturbed sea, and quieted the minds of the fearful disciples has embarked with us, and He will protect and pilot us safely.

"Brethren of Ontario, Quebec and the older and more favored lands, care for us and pray for us.

"It was February 7th, 1875, that the Church was organized with a membership of seven, including Rev. Alex. McDonald as the Pastor. The following were the church members:

Rev. Alex. and Mrs. McDonald
Mr. and Mrs. W. R. Dick
Mrs. Thomas Scott

Mrs. David Linklater
Mr. Andrew Hunter

"The first Baptist Sunday School in Western Canada was opened in the building one month later."

This was the first Baptist church organized in that vast country to the Pacific coast, west of Sarnia. To the coast was a stretch of sixteen hundred miles. To the ordinary person, who sees only the present, this beginning was an ordinary event, but the man of vision could see hundreds of churches rising over that great region. When Krishna Pal was baptized in the Ganges, Carey could count thousands and tens of thousands following his example. Likewise, McDonald was wonderfully cheered because of this small beginning in the West. The congregation continued to grow, and there was much activity in the little church.

Winnipeg Churches



Beulah



Weston Mission



Nassau St.



Broadway



German



West Kildonan



Emmanuel



Russian

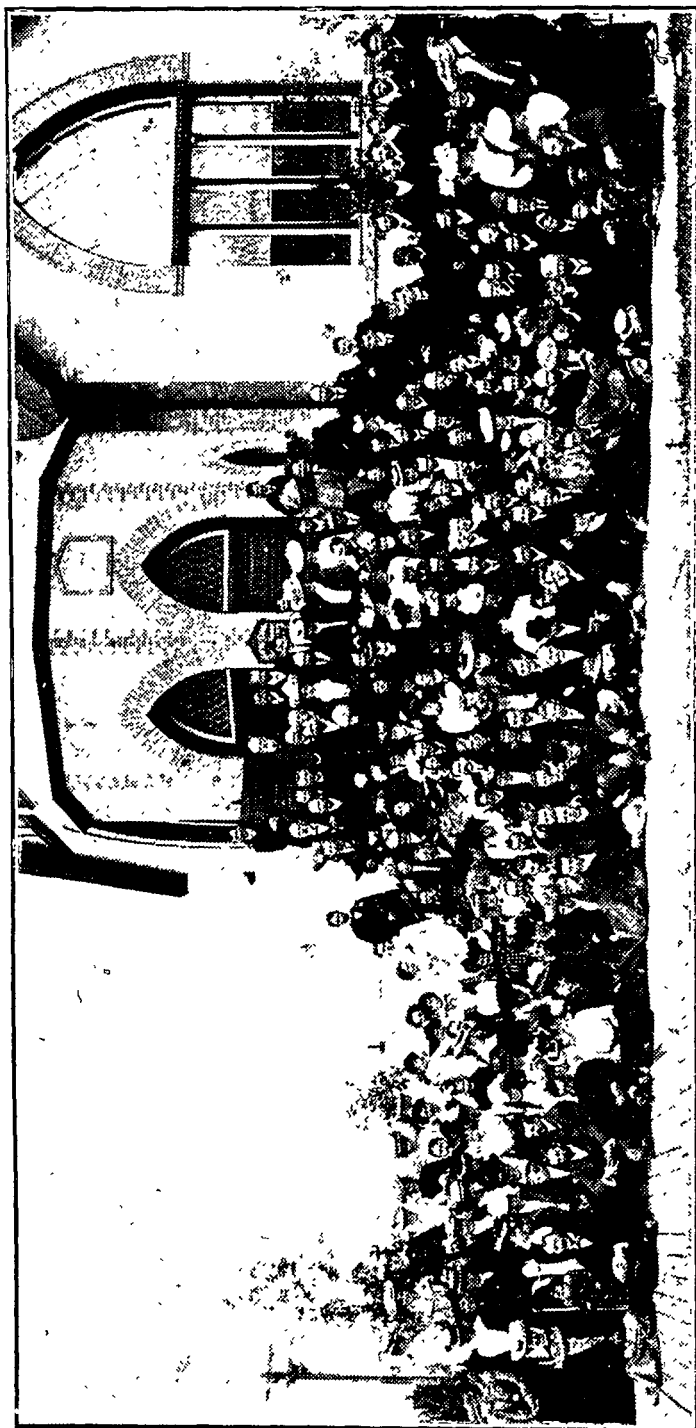
WINNIPEG CHURCHES, 1912



REV. W. T. STACKHOUSE, D.D.



REV. A. J. VINING, D.D.



MANITOBA NORTH WEST CONVENTION, CALGARY, 1903.

The first business meeting was held April 8th, 1874. It was specially called to have Trustees appointed, to receive the title of the property, from W. R. Dick, M.L.A., who, besides giving the site, which was now worth seven hundred dollars assumed the debt of two hundred dollars, so the church was declared free of debt, but the main building was not finished. The sum of three hundred dollars was required. This was secured from friends in the East, and the contract was given to complete the building by painting it and placing in it a Baptistry.

Again Mr. McDonald journeyed westward to Portage, where there was a growing desire for a Baptist missionary. Here is a report of his missionary journey:

"As always the scattered ones, without under-shepherds to go before them, or give the certain voice that might be followed unhesitatingly, were joyed to see the missionary and to receive a word of cheer and comfort from his lips. I found that some few changes had taken place since I made a similar visit, last fall. Some had changed places and few more were added by immigration. My old and fast friends, the Irvines, have left the second crossing of the White Mud river and moved some fifteen miles to the north-east, to the shores of Lake Manitoba, one of the many rich and beautiful lakes in this country of fertility and beauty. There they have selected an excellent tract of land, for both tillage and pasturage and no doubt, after a time, they will be in a good settlement, but at present they are four or five miles from the nearest neighbor. I reached Palestine on Saturday evening, and took tea in the house of a Mr. Poole, whose wife was a member of the Ormond Church, meeting two miles from the place of my birth, both of the flesh and of the Spirit. This woman is the first actual Baptist church member in the Palestine settlement, although there are several who are inclined to the principles held by us, some of whom if there were a stated ministry, would no doubt declare themselves on the side of Christ and truth. Having spent Saturday night in the house of a Mr. Corey, formerly, with his family, an attendant on Bro. A. A. Cameron's ministry, in Strathroy, on Sabbath morning I preached to a well-filled house in the township of Livingston. Our place of meeting was a newly erected school-house. At 2.30 p.m., I addressed a crowded audience in the little Methodist place

of worship in Palestine, and in the evening I spoke at the second crossing of the 'White Mud' in the school-house, a distance of ten or twelve miles from my afternoon appointment. During the ensuing week my appointments lay before me, for the Portage, High Bluff, the Prairie settlement beyond High Bluff northwards and Poplar Point."

In the spring of 1875, A. E. De St. Dalmas, who since then has been a useful pastor in Ontario for many years (and passed away only a short time ago), came to Winnipeg from Ottawa. He was a druggist who had become a Baptist in England. He joined as the eighth member of the church and became a very active worker and Assistant Superintendent of the Sunday School. Mr. McDonald had special talent in getting others to work. He used this young man and others by having them go out to the farm homes to hold service. He had Mr. St. Dalmas take a service in the church, when he preached his first sermon. With the purpose of reaching the settlement around Winnipeg, arrangements were made with the Ontario Ministerial Committee to engage Mr. St. Dalmas as helper, and during the summer of 1876, he preached at six appointments in the country. In the autumn, he went to the Baptist college, the C.L.I. at Woodstock. He graduated from the Baptist College, Toronto, in 1881, and entered the ministry. So the first member of the Winnipeg church, received after organization, became an efficient minister of the Gospel. Five young men, during Mr. McDonald's pastorate, from this church entered the ministry.

OPENING OF THE FIRST BAPTIST CHURCH IN WINNIPEG

The main body of the Church was completed early in 1875, and was opened for public worship in June. The new building was crowded, and the Congregational pastor preached from Rom. 6:22—"The Christian and Everlasting Life".

Mr. McDonald writes as follows to the *Canadian Baptist* in July, 1875:

"Lord's Day (20th ult.) was one of peculiar interest to the little band of Baptists meeting in church fellowship in the capital of the Prairie Province, as that in which they accomplished one of their long cherished desires, the open-

ing of their chapel, for the worship of God and the preaching of the Gospel.

"The contract for the painting was faithfully fulfilled by the obliging contractor, Mr. J. Clarkson, and the work was done 'sharp on time' the Tuesday previous to the opening, so that the dryness of the paint, varnish, etc., left the place in capital order for use. The sisters too had done their part in putting the platform in neat and becoming order by covering it, and its stair with appropriate carpets, the purchase of the donations of sundry friends. The pulpit also had on it a very neat and valuable Bible, the price of which was also donated by several well-wishers of the cause. The whole place presented an aspect of neatness and comfort very gratifying to those who had wrought hard and prayed oft that it might be accomplished. The singing was excellent, and *congregational*, as the tunes selected were old and familiar. Mr. Geo. Chandler, formerly of Brantford, presided at the organ. Mr. J. Clements, formerly of Newbury, supplied us with an organette; our own, the gift of Bro. W. R. Dick to us, not having yet arrived. The collections for the day amounted to forty-four dollars, quite an item to enable us to wipe off the light debt now against us. With two good coats of paint, our place of worship looks neat and comfortable, presenting a finished appearance both inside and outside. We trust that with this 'new departure' we shall be able to do more work for the Master. For the last few Sabbaths, our Sabbath school has been increasing in interest and numbers, and with the increase of room and facilities for teaching, we expect a still greater increase. Brethren, continue to pray fervently for us, that the spiritual house may be built up, and that many souls may be brought to occupy their place as living stones in the True Temple.

A. McD.

As a postscript to the letter, giving an account of the church opening, Mr. McDonald adds an item of local news:

P.S.—"It would seem, at present, as though this country, at least for a time, were doomed to destruction by the grasshoppers. The crops in almost every part of the Province are already swept off by the ones which have hatched in the Province. In a week or two they will take to themselves wings and fly away, but the prospect is made very gloomy

to all settlers and intended settlers from the fact that whilst I pen these lines, a strong south wind is, even now, bringing in myriads of full grown developed insects which, lighting down, will leave their eggs to be hatched out to commit the work of devastation the next year. This being so, a fearful famine must be the result. Let us humble ourselves in the sight of God that this scourge might be removed."

A. McD.

Mr. A. E. De St. Dalmas relates that as the windows had to be opened on a hot June day, the grasshoppers came in such numbers that it was a big task for himself and Mr. Dick to sweep out the intruders between services. The first Baptismal service was held January 23rd, 1876, when Alfred Hill and Malcolm McLellan were baptized. There began to appear new names such as those of McNee, who afterwards went to Windsor, Ontario, as editor of a paper and became a prominent worker among the Baptists of Ontario—Messrs. McBain, McGregor, Chandler; two brothers of the last named, afterwards went to Toronto Baptist College.

An incident occurred about this time, which illustrates the peculiar make-up of congregations in those early days and in fact for many years throughout the whole West. The Methodist church had its annual tea meeting. A popular American Consul, named Taylor, was invited to speak. He began by asking how many present came from this or that country; this and that Province; this and that State, and found nearly every country, Province and State were represented. Then he asked how many present were born in Manitoba. There was no response, until a timid half-breed young woman arose.

The Baptists in 1876, followed with a similar meeting, and the popular Consul was invited. He repeated his test, as to the birthplace of the audience. When he asked how many were born in Manitoba, after a little while a mother held up her babe. He noticed another mother, with a babe and he said: "Why do you not let us see your babe?"—but she replied: "We just came last week." This created much amusement.

Rev. D. McCaul, who spent the winter of 1874 in Winnipeg and rendered valuable assistance to the Mission, in the spring moved to the southern part of the Province, near Emerson.

He made his home on a homestead in the Morais district, hoping to help support himself and preach the Gospel.

In August, 1875, Mr. McDonald made his first journey over the new field, where Rev. D. McCaul, the second missionary was to work. His own story, in detail, is historic and cannot be improved upon, so here is his letter to the *Canadian Baptist*:

Thursday, August 12, 1875

FROM MANITOBA

"Dear Editor: I have just returned from a short but interesting tour up the Red River to Emerson and neighborhood. My object was to assist Brother D. McCaul who is located not far from that village, in opening up two or three stations, if possible, convenient to his Prairie home. I had promised Bro. McC. that in a few weeks after he left us for his Homestead in the south, I would try and spend some time with him in prospecting, and if practicable, opening up some preaching stations in his neighborhood; but as I was a little longer in doing so than was anticipated, the brother very properly went to work himself, and commenced an appointment in the small but rising village of Emerson. This is a place containing about twelve or fifteen dwelling houses, a store and a merchant tailor-shop; soon to have a post office and other conveniences. It has no licensed tavern or saloon; but has a very commodious and comfortable Inn or Lodging House free from the accursed drink, so ruinous to society, East as well as West. Its inhabitants, though not numerous, are apparently very select and respectable. They are a mixture of Americans and Canadians, with a small spicing of very reputable Germans.

"There is yet no resident minister or missionary in the place, although two or three denominations have spoken of sending in missionaries. Here Brother McCaul has established a regular weekly appointment at 11 o'clock a.m. Brother Jasper and his daughter, members from the Port Perry Regular Baptist Church, are residing in the village, and exerting a good healthy influence religiously, by taking an active part in a Union S.S. which has lately commenced, and in other respects letting their light shine.

"Brother J. soon expects his wife and another daughter, both members, to join them from Port Perry, where they

are awaiting with two or three more of the family, to see how the country will agree with those who are already there. Bro. J. has also there a brother-in-law and sister-in-law, fast adherents, who, I trust, are not far from the kingdom. Last Lord's Day at 10.30 a.m. I preached to a small but appreciative audience in a private house, as no school house or place of worship has as yet been built. From the present aspect of things at this point, our brother has considerable encouragement in entering on his labor here. In the afternoon at 3 o'clock, I addressed a small but intelligent audience, some twelve miles east of Emerson in the house of one Duncan McKercher, directly from Port Perry, but originally from Glen-Lyon, Scotland, where not a few of his relatives were, and still are Baptists. Judging of the evident effect of the discourse on him, and the hearty urgency with which he presented for a repetition of the visit, it would seem as though in his heart there is still a chord responding to the old truth as delivered to the saints. Here on the banks of the River Roseatt, in a beautiful section of country, there is springing up a very nice settlement of intelligent people. Quite a number of them are from the neighborhood of Almonte, Ontario. Although the first settlers have been there about two years, last Lord's Day's discourse was but the second discourse they have had there. This point brother McCaul will try and visit occasionally, though it is some eighteen or twenty miles from his residence. And here I would say, should some good brother having in his possession a considerable amount of the Lord's money, send Bro. McCaul about a hundred dollars to be invested in the purchase of a good stout native pony to carry him to his appointments, it will be money well invested. In the evening of the Lord's Day I walked some four miles to where a 'gang' of men were encamped on the Pembina branch of the railroad, and held a meeting under painfully embarrassing circumstances. Just before the hour appointed for the meeting a number of men had returned from a saloon, lawlessly kept on the prairie, some miles from the camp, they were in a state of noisy intoxication. Finding the disturbed state of the camp, I was about to withdraw without attempting to address the men, when one of the noisiest ones getting a hint of my being there, and my purpose to relinquish the meeting on account of the confusion among them, came forward, apologizing very humbly, and begging that the meeting should be held, and

assuring that peace and quietness should be maintained, at the risk of violence to the disturbers, also promising a good attendance. With such assurances, and from such an unexpected quarter, the meeting was undertaken. The scene that ensued, however, I fear, presented too ludicrous an appearance to allow a very ardent hope of the work spoken effecting very much good. The bringing of the audience together was too literal an interpretation of the command 'Compel them to come in', and the well-meant attempts of the partially intoxicated man at maintaining order than promoted the opposite. What would have been a good meeting, was at least partially spoiled by the demon of intemperance, so universal in his influence and so hard to cast out.

"On Monday, I visited several families along the little stream known as the Marais (Moray) on which Bro. McCaul's place is located and in the evening addressed a small but attentive congregation in the house of one Copeland, from West Winchester, Ontario; the first sermon preached in the settlement although some of the settlers had been there for upwards of two years. Along this stream, extending over a distance of about seven or eight miles, there are some fifteen families, all Protestants, with the exception of two; there is room for more.

"A cordial invitation has been given to Bro. McCaul to preach in a good-sized central house—Mr. Copeland's. Next Lord's Day he begins his work here. In this small neighborhood I found a family which had for years attended the ministry of our dear disabled brother and my old pastor, Daniel McPhail, of Ottawa city. One of the family had been a member in the old Osgoode Church some years ago.

"Here is an interesting, though not large field.

"On Tuesday, Bro. McC. and I visited the village of Pembina two or three miles across the boundary line, with a view to holding a meeting in the evening, and if practicable, establishing an appointment for Bro. McC. This is a village containing probably two or three hundred souls, but it is without a Protestant place of worship, and without preaching, at present, by any Protestant minister, there being no school in operation, except a Roman Catholic one taught by a priest. It was not convenient to get a place to preach in, and so, taking a boat in the evening, I went to Winnipeg, reaching the city about noon Wednesday, and finding my family well, under the protecting care of a kind

Providence. With the opening of a small Protestant school which is expected to open next month, there may be an opportunity of having at least an occasional appointment by Bro. McCaul. Brethren and sisters, let us earnestly and frequently pray that our Brother's labors in these new and interesting fields may be abundantly blessed by the great Head of the church.

"Since we entered the larger apartment of our comfortable place of worship in Winnipeg, our congregation has more than doubled, and our S. S. is also coming up very encouragingly. But yet there is room. The grasshoppers have left our land, and hope is again dawning as to the crops of next year. May a compassionate Providence shield us from further inroads by the destructive insect."

A. McD.

During the summer of 1874, Professor J. C. Yule, of the Institute, visited Manitoba seeking health. He wrote several interesting letters, describing conditions of Society and Trade, Agriculture and the religious prospects. Here is one in which he speaks of the mushroom growth of a city, where wealth is being made rapidly and often by those not adapted to its possession.

FROM BROTHER YULE

"Mr. Editor: I am sorry that while I was in Manitoba I was unable to visit all the missionary ground which Brother McDonald visits, and so am unable to give my brethren any valuable addition to their knowledge of the field. Portage La Prairie would make an important point, but must have a man to itself and its neighborhood—it cannot amount to much by mere visits from the minister at Winnipeg. Amongst the people, whom I visited at the Portage, I found our principles admitted where it would not have been expected.

"But important as the Portage or Totogan may seem now, the completion of the railways may alter the whole case. My humble opinion is that it would be wise to await the indications of trade as to the places that are going to be important and in the meantime encourage the friends in Winnipeg to make their church a vigorous one—not, of course, neglecting to assist, as we can, our local brethren."

Sincerely, James C. Yule.

Woodstock, Nov., 1875."

Mr. Yule was one of the most devoted Christian teachers. He was likewise well qualified for his task and those who met in his sick room where for a time he conducted his classes, can never erase the impression made upon them. His early passing was greatly mourned.

Though there was no place in the programme of the 1875 Ontario Convention for Manitoba missions, the committee very faithfully, gave the question most careful consideration. In spite of other great burdens, Dr. Fyfe and Dr. Davidson never forgot the Manitoba Mission and Alex. McDonald.

Here is a report of their gathering in 1875:

On Wednesday morning a special meeting of the Manitoba Mission Committee was held in the vestry, at which we learn that certain changes were recommended to the Committee of Management, that a resolution was adopted looking towards the employment of one or two additional laborers in Manitoba for at least a part of their time, and that appeals were recommended to be made for 125 additional subscribers for another term of three years towards the support of the Mission in Winnipeg. These measures were subsequently adopted in the public Convention, and will no doubt be fully and officially laid before the denomination through our columns. Rev. Dr. Davidson remains Secretary of the Committee and C. Raymond, Esq., is the Treasurer; but the late Treasurer, W. J. Copp, Esq., will discharge the duties for several weeks, till the payments in answer to the special appeals, sent out by him, have been generally remitted. The reports of the retiring Treasurer, W. J. Copp, Esq., of Hamilton, were read and accepted. The following is the account in full:

To amounts received on ac. of First Missionary	\$1,788.22
Balance due the Treasurer	326.74
	<hr/>
	\$2,114.97
To amounts received on Chapel Building Fund	\$2,505.05
Balance due Treasurer	258.41
	<hr/>
	\$2,763.46
To amounts received on ac. of Second Missionary	\$ 280.00
Cr.—	
By amounts paid First Missionary	\$2,114.97
By amounts paid on ac. of Building Fund	\$2,763.46

The Committee agreed to suggest to the Convention that the following brethren be appointed to act as the Committee for the ensuing year, for the purpose of conducting the affairs of the Mission, viz., Rev. Dr. Fyfe, Chairman; Chas. Raymond, Guelph, Treasurer; Rev. Dr. Davidson, Guelph, Secretary; with Révs. Thomas Baldwin, St. Thomas; John Torrance, Yorkville; R. B. Montgomery, London; and Wm. Craig, Esq., Port Hope.

The Committee met at once, at the call of the Chairman, and voted to appoint the Rev. Daniel McCaul of Emerson, as a Missionary to labor in Emerson, River Morrairs, and regions adjacent, his salary to be \$250 per annum—to be taken from amounts subscribed for the support of the Second Missionary as first proposed—Brother McCaul to be under the oversight of Rev. Alex. McDonald, in the discharge of his duties, his appointment to be for one year.

On motion, the Secretary was instructed to send out a circular to the ministers of the denomination in Ontario and Québec, asking them to canvass the members of their churches for subscribers to the fund for the continued support of Rev. A. McDonald, and also a general circular, to be published in the *Canadian Baptist*, addressed to all our people in these provinces, asking them to come forward and aid in this work.

On motion adjourned.

R. A. Fyfe, Chairman.

Thos. L. Davidson, Secretary.

Guelph, Oct. 29th, 1875.

The church in Winnipeg grew steadily year by year. There were frequent baptisms, and Baptists were moving into the city, and giving the church strength. In 1877, Mr. J. F. McIntyre came from Perth, Ontario. He established a printing business. From the day of his arrival in Winnipeg to the day of his death, in 1937, he was a pillar in the First Baptist church and active in every denominational enterprise. His name will frequently appear. The year following came his brother, W. A. McIntyre, known better as Dr. McIntyre, a teacher and for many years the popular principal of the Normal School and one of the leaders of the denomination until his death in 1938.

The Committee in Ontario was finding it difficult to finance

the new mission, but the church began to assume a good part of McDonald's salary. Mr. McDonald continued his activity. In one year, he travelled three thousand miles in and out of Winnipeg in visiting new settlers and endeavoring to locate possible mission opportunities. He had, as one might expect, many very hard experiences. Transportation was by horse or on foot. He had to face all kinds of weather and in a sparsely settled open prairie country, without fences or telegraph poles, and roads seldom used would drift over in a few hours; often there was no shelter for many miles. One night he was caught in a blizzard, it was impossible for himself or his horse to find a trail—but on that awful night he escaped with severe frost-bites. Another time, in crossing the White Mud River, after a freshet, his buggy was carried into the current. He reached land, but thought at one time his horse was drowned, although all were safe. A report reached Winnipeg, during their first winter, which really was an exceptionally cold season. But a little human touch such as his brightens the pages of history; here are his words: "Some of you who read this may shiver as you read, and vow you will never go to Western Canada; but there are frail, delicate, cultured, well-to-do people living here, who are as comfortable any winter as if in a southern climate."

Thursday, May 13, 1875

FROM MANITOBA

"Mr. Editor: As our long and somewhat severe winter here seems now ended, and 'Gentle Spring' is fully come, I have thought that some notes on the character of the winter in this Province, and the way in which Canadians from the older Provinces endure it, might be of some interest to your readers. Notwithstanding that this has been the most constantly cold winter there has been here in the memory of the oldest settlers, it is a very common event to hear Ontario and Quebec men stating positively that they prefer the winter here to that in the other provinces. The frost here has been very intense. It is said to have gone to a depth of seven or eight feet in the ground. The ice on the Red River is some four feet thick, and even thicker in places. But few cellars have been proof against the attacks

of 'Jack Frost'. Windows that were not protected by an outside sash, have carried sometimes about an inch of ice on them, and even the panelled doors have frequently been covered on the inside by quite a sheet of ice. Next to the roof, the boarded ceiling of our house has also had quite a coating of the same, formed by the comparatively warm atmosphere meeting the intensely penetrative frost. There was scarcely a morning for months but our top bed clothes were covered with hoar-frost, and often even frozen stiff. The thawing and drying of bed clothes was a matter of daily occurrence for many weeks. But few houses in the city are constructed so warmly, as to have kept the frost out during the past winter. Still it has been a healthy winter; none so far as I have learned were frozen to death in the Province during the season, although not a few have had their faces pretty badly bitten at times. And what is most wonderful, throughout the whole of this cold season, scores of people have wintered out on the public works with nothing to protect them from the cold but their thin tents, and their allowance of blankets and robes, and lately have come back looking robust and well. Frequently the thermometer marked nearly as low as 40 degrees below zero, and once it marked 41° or 42°; fifty or a hundred miles north, the markings were even lower than that.

"Our safety with this intense degree of frost, has been in the dryness of the atmosphere. For five months, from the first of November last, we had absolutely *no rain* and even yet there has been scarcely any rain. At present as we walk over the bare dry Prairie, we find large cracks in the soil two and three inches wide, the ground being literally gaping for the rain. The winds have been very moderate too; this has added very much to the enjoyment of the winter. We had but very few wind storms, and these did not last long, and being of but very ordinary violence, were followed by no serious consequences. The snow was very light, as it always is in this country. At no time during the winter was it more than twelve or fifteen inches deep where not drifted; and now during the last two weeks it has disappeared under the influence of the sun and wind almost imperceptibly, leaving but little water on the ground, and causing the rivers to rise scarcely an inch. Well-diggers are now also at work with great advantage, as also cellar diggers. The long winter nights were found to be somewhat tedious, when the sun rose, as it did part of the time, after

8 o'clock a.m. and set before 4 o'clock p.m.—but oftentimes they were singularly beautiful—whether lighted up by the clear silvery light of old 'Selene', or by the more dazzling and fluctuating glare of the 'Aurora Borealis' or northern lights. Here in their own native land they 'cut up' as Sambo would say 'some queer shines', presenting a most interesting scene, and lighting up the sky with wonderful brilliancy."

At this period, Mr. McDonald was much encouraged in Winnipeg. They had a very large prayer meeting and there were many helpers. Whenever he returned from a tour, he learned of more conversions. When Mr. St. Dalmas, who was employed on the appointments outside of Winnipeg during the summer of 1876, was starting for College, the church had a large social function, and gave him a great send-off—a purse and many gifts, and best of all an expression of hearty appreciation of his work. They presented Mr. McDonald too with \$100 and Mrs. McDonald with a rich set of furs. Mr. McDonald wrote encouragingly of the prospects of a good crop and no grasshoppers, and there was new courage in the hearts of the people.

On October 18th, 1876, a Baptist church was organized in Emerson, with seven members and the prospect of several more, who could not be present. The preacher read the "New Hampshire Confession of Faith", to which they agreed. They called Mr. McCaul as their pastor. He was from Osgoode church, the same church from which McDonald came, and was a graduate of the college at Woodstock, under Dr. R. A. Fyfe. His son, Robert, a student at Brandon and a pastor in Western Canada, is now pastor of a Baptist church in New York city. The widow and daughter still reside in Winnipeg. This was the second Baptist church in Canada, west of Sarnia, Ontario. Theodore Jasper and family, from Port Perry, Ontario, were very aggressive Baptists. He started a Sunday School, which grew to importance.

The officers of Emerson offered the Baptists ten lots if they would build a chapel, costing \$500. An effort was made to secure the gift. Rev. Mr. McCaul had met with an accident that had hindered him from reaching his appointments. Being exposed in severe cold, in a long drive, he had his toes badly

frost-bitten, but he recovered and soon was 'once more earnestly at work "in his quest", as he expressed it, "for lost souls of men". His one desire was to tell them of the wonderful Saviour.

In 1878, another missionary reached this great harvest field; Rev. John Stewart, from Drummond, Ontario, settled in Stonewall, where in that year a church was organized. Mr. McMillan, who often walked eighteen miles to meet with the Winnipeg church, was his chief supporter. The Convention in Ontario could not promise him more than \$20 a month. He expected to have a homestead and preach. Successful Christian work had been wrought in Ontario by farmer preachers. Edwards, of Clarence, and Elder McDormand and Elder Fitch, of Lake Erie district, had cared for themselves and built up many strong churches. Mr. Stewart hoped to duplicate that kind of work in the new country. But conditions were different. He gathered a good congregation, and opened several new and interesting appointments; but he did not remain long; for being dissatisfied with the homestead rules of the Canadian Government, he and some of his members moved across to Dakota, where many Canadians were finding homes.

In May, 1879, Mr. McDonald concluded the second term for which he was employed by the Ontario Committee. To meet even half his salary was a source of some anxiety to that body. The appeal from Dr. Fyfe, Dr. Davidson, Mr. Dick and others, in the *Canadian Baptist*, is really pathetic. But they were overjoyed to learn that the church in Winnipeg had become self-supporting. To the honor of Mr. McDonald, they called him to be their pastor, at an increased salary. In one year, the membership increased by about eighty—forty-five by baptism.

In the 1878 year book the Ontario Committee, for the first time, had a report of one or two pages, and in the years following there was a brief report from each missionary and a statement of finances. Prof. John Torrance, of Woodstock, was Secretary-Treasurer, as Dr. Davidson was appointed Secretary of the Home Missionary Society. The Committee was composed of men who were very much interested. Dr. Fyfe continued to be chairman.

The first tabulated statement of the three new churches was published in the Ontario Year Book, as follows:

SUMMARY OF CHURCH STATISTICS

NAME OF CHURCH	PASTOR and ADDRESS	CHURCH CLERK and ADDRESS	INCREASE			DECREASE			
			Baptism	Letter	Experience	Letter	Expulsion	Death	Present Membership
The First Regular Baptist Church of Winnipeg	Alex. McDonald, Winnipeg, Man.	Malcolm McLellan, Winnipeg, Man.	19	22	2	9	2	1	87
The Stonewall Regular Baptist Church	John Stewart, Stonewall, Man.	John McMillan, Stonewall, Man.	Lately formed						12
Emerson Regular Baptist Church	D. McCaul, West Lync, Man.	Theo. Jasper, Emerson, Man.		4					11
			19	26	2	9	2	1	110

But there was a great expansion within a few years. Emerson town was growing. R. S. Chalmers, a hardware merchant and an active Christian worker from Sarnia, settled there. W. J. Whitman, from Nova Scotia, also a responsible Baptist and business man, had made Emerson his home, as also had a Mr. Root from Hillsburg, Ontario. The members of his family are still active in the church. In June, 1879, they called Rev. James Anderson, a graduate of the college of Woodstock, who was pastor for some years at Hillsburg, to become their pastor. A church was built. He baptized ten converts the first year, and a large congregation gathered there.

Rev. A. C. Turner, from Quebec, who had been educated as a priest, became for a time successor to Rev. John Stewart, and then went to High Bluff and Portage La Prairie. In each place a church was organized, in 1881.

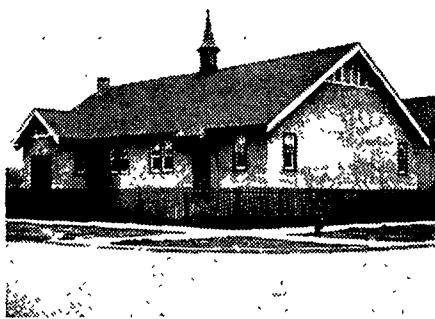
Another movement was creating much interest: Rev. John Crawford, D.D., of Woodstock, had undertaken to establish a college, in which to train young men for the ministry. Rev. G. B. Davis was the Assistant Principal. In 1879, Mr. Davis and five young men from Ontario arrived in Winnipeg, on their way to Rapid City to erect the college building. Dr. Crawford and family were to follow. The college was opened in 1880, and another chapter tells its story.

The churches were expanding, because the country was making tremendous progress. The railway had reached Winnipeg from the United States, through the gateway city of Emerson that year. The C.P.R. main line a few years later, was hastening its construction westward to the Pacific coast. The rush of immigrants: mechanics, professional men, merchants, and in fact, all classes, is an historic event. There was a boom in real estate throughout the whole country, but particularly in Winnipeg. The price of lots soared to a fabulous amount. Property on the main street of Winnipeg was sold far in advance of the price asked for lots similarly situated in Montreal. Towns were being planted at many points. While these were only surveyed plans, lots were being auctioned off in eastern cities. Fortunes were being made, soon to be lost, when the boom collapsed, in 1883, after business reached a normal condition. Reports of accumulated wealth were spreading far and bringing speculators from the east and south as well as from across the ocean. All religious bodies were sending in missionaries. The Methodists had over sixteen in the country and the Presbyterians about the same number. The Baptists were not keeping up with their opportunity, in having only three missionaries.

RED RIVER ASSOCIATION

In 1880, four churches, Winnipeg, Emerson, Stonewall and High Bluff, met in Winnipeg and organized the Red River Association. This was a notable event, being the first gathering of Baptist Church representatives in Western Canada. Rev. A. McDonald was Moderator, and J. F. McIntyre was Clerk. It was an inspiration to those pastors and Baptists, located as they were far apart and out in a new country, far from the possibility of fellowship, such as they formerly enjoyed, to get together and discuss their problems and ask counsel and encouragement from each other.

The second annual meeting was held in Emerson, June, 1881, with Rev. James Anderson as Moderator and J. F. McIntyre as Clerk. R. S. Chalmers read the circular letter. Main subject of discussion was the action of the Baptist Union of Canada, lately organized at a meeting in Toronto, Ontario,



PARR STREET MISSION
WINNIPEG, MAN.



STRATHCLAIR CHURCH, 1880.



MRS. D. M. THOMPSON



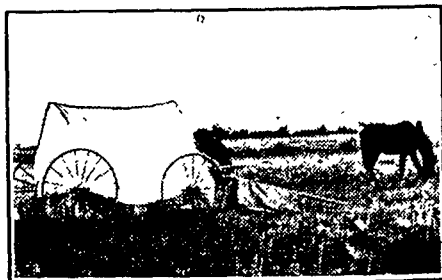
D. B. HARKNESS



FIRST GALICIAN BAPTIST CHURCH,
OVERSTONE, MAN.



REV. C. K. MORSE



DR. MCCLAURIN CROSSING SASKATCHEWAN AND ALBERTA
—BY DAY
—BY NIGHT

in October, 1880, when Rev. John Torrance made the final report of the Manitoba Committee. In stead of a new Committee being appointed, the "Baptist Union of Canada" lately organized, appointed a Board of Manitoba Missions, consisting wholly of Manitoba members, without consulting the churches of the West, as if they of the East had retired from all responsibility. This irritated the friends of the West. The Board appointed as as follows:

President—	Rev. A. McDonald	Winnipeg
Treasurer—	W. R. Dick, M.L.A.	"
Secretary—	Rev. J. W. Anderson	Emerson
Directors—	R. S. Chalmers	"
	Deacon Whitman	"
	John Fraser	"
	Peter Coutts	"
	Deacon J. F. McIntyre	Winnipeg
	Rev. A. C. Turner	Portage La Prairie
	Thos. Preston	Pembina Mountains
	J. W. Murdin	Gladstone

At this second meeting of the Red River Association, those present adopted the following resolution, which revealed the feeling that existed:

"Moved by J. W. Whitman, seconded by Rev. A. Turner: Whereas the Baptist Union of Canada, by its action in appointing a President and Board of Directors for the Manitoba Mission entirely of residents of Manitoba and neglecting to make any provision for sustaining and prosecuting the work here, intimated its intention of leaving the matter entirely to us, therefore, Resolved: that in view of the importance and magnitude of the work and our inability to provide means properly to sustain the same, we view their action with regret, although we are not disheartened, but trusting in Almighty God to direct and bless our efforts, we proceed to appoint a Board of Directors, whose duty it shall be to control mission work in Manitoba and the North West. Carried."

Resolution as follows was passed indicating confidence in Dr. Crawford:

"Moved by Rev. A. McDonald, seconded by Rev. James Anderson: Whereas the important mission field opening in the North West calls for immediate labor, and whereas

we cannot expect a sufficient supply of missionary laborers from the eastern Provinces to meet that demand, and whereas Prairie College, through its able, zealous and persevering originator and promoters, is making praiseworthy efforts to supply the want—Resolved, that we, as an Association, record an expression of our sincere and deep sympathy with the work undertaken and pledge ourselves to encourage and help to sustain it to the extent of our ability. Carried."

The following action was taken:

"The Moderator named Pastor A. McDonald, R. S. Chalmers and J. B. Eshelman as a committee to nominate a mission board and report forthwith.

"The Committee retired and on its return reported that it found it impossible to appoint a Board until rules were adopted for its government but they would recommend that a committee, consisting of Pastor Jas. Anderson and brethren R. S. Chalmers and J. W. Whitman be appointed to prepare a constitution and draft by-laws for the guidance of the Mission Board and report at next meeting of the Association; also that a mission committee, consisting of Pastor A. McDonald and brethren W. R. Dick and H. S. Westbrook be appointed to take charge of the mission work until such time as the Mission Board be organized."

Their report was adopted.

"A vote of thanks was given to the members of Emerson church, who so kindly and hospitably entertained their visitors during the period of the Convention.

"The Committee then adjourned to meet in the Baptist chapel in Winnipeg, on Friday, June 20th, 1882, at ten o'clock a.m."

The Board thus appointed resulted in the organization, at the meeting of the Association in Winnipeg, June, 1882, of the Manitoba Baptist Convention. The Convention had its second annual meeting in Emerson, October, 1882, with R. S. Chalmers as President. G. F. Stephens, Recording Secretary, and J. W. Whitman as Corresponding Secretary. This meeting revealed much activity. It was decided that the meeting of the Association and the Convention be held at the same

time and place, to save expense and travel. Rev. G. W. Huntley, Superintendent of Missions of Dakota was present, and promised an annual sum of six hundred dollars towards Mission work in Manitoba. The following resolution was passed:

"Our American Brethren: Resolved that we express our gratification at the interest manifested by the American Baptist Home Mission Society in our mission work in Manitoba and the North-West and that we convey, through our Secretary, to Dr. Moorehouse our thanks for the grant of \$600, made on the co-operative plan in the interests of Missions for the current year; and further, that we express our appreciation of the counsel and experience given by visiting brethren from the south, making special mention of Drs. Haigh and Johnson and Rev. G. W. Huntley, their help is so valuable during initiation of our Home Mission enterprise in this new land. Our prayer is that we may be drawn nearer in our co-operation in the great work of the One Lord, One Faith, One Baptism. Carried."

Action was also taken to secure help from the churches of the Maritime Provinces.

It was announced in October, 1882, that Rev. Alex. McDonald, at the request of the Red River Association had resigned his church at Winnipeg, to become a field missionary and financial agent, and had made a visit to Ontario in the interest of the mission. Rev. A. McDonald completed nine years as missionary and pastor of Winnipeg First Church. During that time marvelous changes had taken place. There was only one Baptist when he arrived, and when he resigned there were one hundred and three members in the First Church alone. At the beginning, his entire salary and expenses were paid by the Manitoba Missionary Committee of Ontario. Before he left, the church was self-supporting. When he retired from Manitoba, after spending a little more than one year as Field Secretary, there were ten churches, with a membership of three hundred and seventy-one. An Association had been organized, and there was a Missionary Convention. The Baptists also had a training College, with fifteen ministerial students.

Few men in Baptist history after Pentecost have been

honored by being identified with such a remarkable beginning in any Baptist mission. Mr. McDonald had courage together with faith to face discouragements and uncertainties, faced only by men of vision. Several had refused to accept this opportunity, no doubt because they did not have vision. To human senses the prospect was dark; the mission field was far away; there was no transportation, except through a foreign country or over barriers of lakes and rivers, and a thousand miles of wilderness. There were fewer people in the whole of the West and fewer Baptists than could have been found in towns in the well-settled East. But Mr. McDonald saw cities rising, populous and prosperous farming communities developing, in fact he saw a new nation arising. The devotion of his life to such a task in the pioneer days of the population was not only a challenge that he was willing to face but also an invitation to a glorious opportunity.

As Field Secretary, the Rev. A. McDonald visited Brandon, the first terminal of the C.P.R., one hundred and thirty-five miles west of Winnipeg, a place which was growing rapidly into a city. He organized a church of twenty members and baptized one convert. Mr. A. Freeland, late of Toronto, was Clerk. This organization was completed in 1885. Mr. McDonald continued as Field Missionary for a year, but when he resigned, he was doing most important work, and deep regret was expressed because of his resignation.

The following resolution was passed:

"Moved by Dr. Crawford, seconded by Pastor A. A. Cameron: That having heard the conclusion to which brother A. McDonald has come, to tender his resignation to the Board, this Convention would express its sincere regret that our financial circumstances make such a step on his part necessary. We would also express our strong desire that his services may be retained, and would also cordially express our due appreciation of his valuable services as our pioneer missionary.

"Dr. Crawford presented draft of a scheme for establishing a denominational paper for this Province, and on motion of A. A. Cameron, it was referred to Printing Committee with instructions to report at next meeting."

Rev. McDonald accepted a call to Grafton, North Dakota, and his departure was a loss to the mission. It is rather distressing to write that the Baptists lost a great many of their early workers in the same way. When a pastor concluded that he should make a change there was no other church available in the West. There were many reasons why the churches were small and struggling. They were composed of members from churches in many parts of the world. Sometimes a church would have members from Scotland, England, the Maritime Provinces, Ontario, Quebec, and several States of the Union. They all had brought with them ideas of church management from their home churches and naturally wanted their idea adopted. Often there were clashes. There was not always a willingness to submit to a proposition introduced by the pastor or another member. Often the result was, that there were two or more strong leaders, each at the head of a faction. This created an atmosphere in which it was difficult for a pastor to do his best work, and so he would make a change. In these years there were but a few churches and not one vacant church in the Manitoba Convention. North Dakota, just south of Manitoba, was developing very rapidly at that time; multitudes were coming from Ontario. The Baptist churches were gaining and the very energetic and popular Superintendent, Rev. G. W. Huntley, was delighted to secure recruits from so near by. Here is a list of ministers, who in those early days after their first pastorate, in Manitoba, went to the United States:

Rev. A. McDonald, to Grafton, North Dakota.

Rev. John Crawford, D.D., to St. Thomas, North Dakota.

Rev. J. Stewart, from Stonewall to North Dakota.

Rev. A. C. Turner, from Portage La Prairie to some point south.

Rev. J. C. McDonald, from Portage La Prairie to Michigan.

Rev. A. A. Cameron, from Winnipeg to Denver, Colorado.

The removal of Canadian pastors, with a working knowledge of conditions and needs of this new land, men who were well-known and trusted in Ontario, was a loss hard to overcome in this new enterprise of Canadian Baptists. Experience finds

no substitute in personality, genius, scholarship or training. This same weakness has continued during the years in regard to leaders appointed as Superintendent of Missions. Note the list:

1.	Rev. A. McDonald	1873-1882
2.	Rev. J. H. Best	1888-1889
3.	Rev. J. H. Doolittle	1889-1891
4.	Rev. H. G. Melick	1892-1894
5.	Rev. A. J. Vining	1897-1901
6.	Rev. W. T. Stackhouse	1901-1908
7.	Rev. D. B. Harkness	1908-1911
8.	Rev. J. F. McIntyre	1911-1912
9.	Rev. C. R. Sayer	1912-1915
10.	Rev. F. W. Patterson	1915-1919
11.	Rev. M. L. Orchard	1919-1928
12.	Rev. W. C. Smalley	1929-

There seems to have been greater continuity of leadership in other denominations. After a pastorate in Winnipeg, the Rev. Jas. Robertson, D.D., became first Presbyterian Field Missionary in the Canadian West. He continued in that position for many years until his death, and was affectionately known throughout Canada. Under his guidance the Presbyterian Church became well established in Manitoba. It was the same with the Anglican and Roman Catholic Bishops who usually retained their leadership until it was terminated by death itself. For instance, the long period of service given in the West among the Indians by Father Lacombe is well known to most people.

After a few months interregnum following the resignation of the Rev. A. McDonald and his appointment as Field Missionary, the Rev. A. A. Cameron became Pastor of the First Church, Winnipeg. He brought real strength to the Baptist forces of the West. He had been fellow-student with Mr. McDonald, under Dr. Fyfe, and had acted as pastor of the Ottawa church since 1873. The present church building in Ottawa was erected during his ministry, and into it he had gathered a large congregation and an active body of very aggressive Christian men and women. He was a forceful preacher, emphatically evangelical, and strongly intellectual. He had defi-

nite convictions as to the truths that made Baptists a distinctive body. It was not long before his attractive preaching demanded an extension to the old Rupert Church building. With his wide experience, he was always ready to go out any distance to help a pastor or visit a struggling church. His presence, in Winnipeg, as an outstanding preacher and leader, greatly invigorated the Baptist cause throughout the West. Thus ends the first decade of Baptist missions in this part of Canada.

CHAPTER VII

PROGRESS DURING A PERIOD OF DISCOURAGEMENT AND TURMOIL

1883—1897

THE closing passages of the last chapter pictured the end of what seemed like a perfect day, after hours of toil, with sun sinking from sight, without a cloud, which promised a bright tomorrow. But all signs fail in foul weather. Very soon the Mission met one difficulty after another, that, for a time, disheartened the workers. But sometimes a cloudy, stormy day ends with a bright sky as the morrow dawns. This you will learn as you read on:

1. The first dark cloud in the Manitoba Mission field was the departure of Alex. McDonald, the pioneer who accepted a call from the church of Grafton, North Dakota. Some said "Another will take his place in the Providence of God",—but no one had his experience, and experience could not be replaced by personality or ability. It seemed like a distinct loss. His departure was regretted by the friends of the Mission in the East as well as the West.

2. The second cloud, which cast a gloom upon the bright prospect of property owners was the collapse of the historic real-estate boom of the early 80's. The inflation in real estate due to the coming of the C.P.R., declined seriously and many who were in the swim of accumulating wealth, were left high and dry. There were a few years of early frost, which reduced the wheat crop and destroyed the farmers' prospects. The volume of immigration, which had been increasing, began to decline. Because of the scarcity of money, trade was reduced. Many were going south, where homesteads were available on easy terms. There was a general depression, which hindered the progress of Baptist Missionary work in Manitoba.

3. The third cloud was a calamity, which befell the older

part of Manitoba. In 1882, the Red River overflowed its banks, because of an ice jam and heavy rainfalls. Emerson town, which was next in importance to Winnipeg and the most prosperous spot in the West, was entirely under water. Homes were even floating down the river! The flood equalled the overflow of 1816 when nearly all the Selkirk settlers had to leave their homes and migrate with their livestock to higher ground. The Baptist church in Emerson had water up to the window sills. Many lost heavily, and the prospect of Emerson being a large city had disappeared. For many years even to the present the statement was familiar, "We came to Manitoba 'before the flood', or 'shortly after the flood'". It was an historic event. Several of the Baptists with a promising business became discouraged and some were driven out altogether.

4. A fourth dark cloud overshadowed this new Mission field during the period of which I write. War was in the air! Louis Riel, leader of the North-West Rebellion of 1870, returned from his hiding place in Montana and once more stirred up trouble among the Métis. Matters came to a head in 1885 in the district along the Saskatchewan river. The Militia, under Colonel Wolseley, arrived by C.P.R., from Ontario and marched nearly two hundred miles north from Qu'Appelle. Battles had been fought near Battleford and at Duck Lake with loss of life. One of the victims in the latter battle was Albert McPhail of Prince Albert, a young man who was appealing to the Baptist Mission Board for the services of a Missionary. Before Riel was finally captured and later hanged, there was much bloodshed on both sides and a general atmosphere of unrest in Western Canada.

The whole country was in a turmoil as people feared the Indians would rise with this intrepid leader and repeat a massacre, such as was experienced in Minnesota a few years previously. Everywhere west, to the mountains men were living in hourly terror. Rifle pits on the edge of hills, such as those around Medicine Hat, could be seen as late as 1905. Much credit has been given to Rev. George McDougall, Methodist Missionary, in Edmonton, and his son, Rev. John McDougall, of Morley, near Calgary, for their effectual work in quieting the Tribes, among whom they had so successfully

spread the Gospel. Ever since the rebellion of 1885, the Indians have been the meekest citizens of the land, and the Métis are happy on farms given them by the Government.

5. The fifth dark cloud appeared upon the horizon quite suddenly. At the Convention in Emerson, October, 1882, Dr. Crawford gave an encouraging report of Prairie College. The resolution passed at that Convention commended the College to the churches, expressed appreciation of the work being done and promised Dr. Crawford continued support. It left the impression that the College was just at the beginning of its usefulness, though there were questionings, east and west, as to the practicability of his proposition.

At the 1883 Convention in Portage La Prairie, because of difficulties which had arisen during the year, the College was the chief subject of discussion. A difference had arisen between Rev. G. B. Davis and Dr. Crawford over financial matters connected with the College; this unfortunately caused them to separate. The whole question was discussed at the Convention, and the two great Christian men were reconciled; amid tears they shook hands in the Convention, an act which resulted in restored and continual friendship. Another consideration had much to do with bringing about the closing of the College. The Toronto Baptist College, in McMaster Hall, had become a strong Institution. An effort was being made to centralize all Baptist theological colleges of Canada, in Toronto. The Theological Department of Acadia University in Nova Scotia had already disbanded, and Dr. Welton, one of the Professors, and many of the students were in McMaster Hall. Rev. Dr. M. McVicar, a professor in McMaster Hall, came to Manitoba to induce the Prairie College to disband and to persuade its students to move to Toronto. He had already visited the West and made a proposition to Dr. Crawford. At this Convention, the matter was considered. All the students were to have their transportation paid to Toronto, and the College was closed. Seven of the students went to Toronto, and not one returned. Others of the Ministerial students went to Manitoba University (including J. E. Davis, our martyr Missionary), and to Chicago. Nearly all became useful Ministers of the Gospel. About five churches (all but one still doing aggressive work) were brought into existence

by Dr. Crawford and the students, so the College did accomplish a real work. Dr. J. Crawford lived twenty years ahead of his time. He gave his life and all he possessed to the work and made a real sacrifice. The Prairie College was really the mother of the Academy established by Prof. S. J. McKee, who had been a fellow Professor in the C.L.I. in Woodstock, Ontario, under Dr. R. A. Fyfe. Prof. McKee's Academy became part of the foundation upon which Brandon College was built. That is a story which is told in greater detail in another chapter. Thus we see that the third annual meeting of the Manitoba Convention, held in 1883, the tenth anniversary of the coming of Alexander McDonald considered much weighty business as well as being a most enthusiastic gathering.

The churches in the Mission, represented at the Convention, were: Brandon, members 22, but organization not complete; Emerson, 53 (Pastor, James Anderson; Gladstone 17 (C. H. Philmore, student); Oakburn 10 (afterwards Shoal Lake); Portage La Prairie 64 (40 were received during the year, Pastor Rev. J. Gibson); Rapid City 38 (Geo. Sale, student); Ridgeville, absorbed by Emerson; Stonewall 17 (Rev. W. Murdin); Strathclair 25 (M. Vansickle, student); Winnipeg 255 (Rev. A. A. Cameron). The depletion of pastors was quite noticeable. There had been a decline because of conditions in the country.

The list of officers is historic. President, J. B. McArthur, Q.C.; Vice-President, Rev. A. A. Cameron; Treasurer, H. S. Wesbrook; Corresponding Secretary, M. Bacon; Recording Secretary, D. Cameron; Auditors, G. F. Stephens, H. E. Sharpe; Directors, F. Chapin, J. H. Fairchild, J. F. McIntyre, W. R. Dick, J. W. Whitman, J. B. Eshelman, Dr. Crawford, J. E. Fairchild, A. D. Keen, B. S. Merrill.

In the absence of the Corresponding Secretary, Rev. A. A. Cameron read a general statement of the present state of our mission field, of which the following is a summary:

Southern Manitoba:—"Bro. Marne's labors have been very acceptable to the people of this district and promise soon to build up a self-sustaining church. At present, two students from Prairie College, brethren Chandler and Lee, are assisting at some of our stations."

Strathclair:—"On this interesting field, during the early part of the year, the Rev. J. E. Morgan continued to labor, but several circumstances led him to resign his pastoral care of that small but loyal band in that region. Mr. Morgan did good work and was a faithful servant on that field. Bro. Vansickle, another student of Prairie College, succeeded him. There began then a gracious work of grace, which resulted in six being baptized and added to this church. Bro. Vansickle was ably assisted in this work by Bro. Millard."

Gladstone:—"Rev. Mr. Murdin, who has been a faithful laborer in this field for some three years, was advised by the Rev. Mr. Huntley, Superintendent of Missions, Dakota, to accept a call in the Stonewall church. The members are few and scattered in Gladstone and the Missionary was called to endure hardships. The Rev. A. McDonald lately visited this field and upon his recommendation Bro. Philmore, of Rapid City, is now ministering to the people there."

Stonewall:—"The Rev. Wm. Murdin has been laboring upon this field and reports as follows: The congregations are increasing and several appear to be solemnly impressed by the preaching of the Word. There is much interest in the Bible class and Sabbath school. Besides Stonewall, I have stations at Grassmere and Rockwood. At these stations I have been greatly cheered by good congregations and the outlook from this field is hopeful."

Portage La Prairie:—"The Rev. J. Gibson has been laboring upon this important field since November last with great acceptance. The church is growing, and congregations are increasing and a larger place of worship is most urgently needed."

Rapid City:—"For a time it seemed as if our bright anticipations in reference to this field were not to be realized, but the outlook is again promising. The Fyfe Society in connection with McMaster Hall has sent Bro. Geo. Sales, a young man of piety and talent. The spirit of dissension which has prevailed for some time is passing away, and the spirit of love and unity is taking possession of the hearts of the brethren and we look for a bright future for Rapid City church. The Secretary has learned, indirectly, that Bro. Cummings, formerly of Stonewall, is laboring at Langvale and would recommend an inquiry to be made as to his work and means of support. New fields are constantly opening. Regina, Moose Jaw, Troy and Prince

Albert are constantly calling for help. In Troy, there are noble brethren, Walsh and Lamb, who are earnestly contemplating (if they have not already taken action) the erection of a house of worship. They ask the sum of \$200, and will place in possession of the denomination a property worth \$1,000. Such is the field we are called upon to occupy. Where are we to get the men and the money? How are we to centralize our efforts here so as to have harmonious aggressive work? How can we best influence the Baptists of the Eastern Provinces to aid us in giving their sons and daughters Gospel privileges and church ordinances. On the spirit in which we deal with these questions *now* may depend the success of our principles for all time to come."

"Stirring and earnest addresses were delivered upon this all important topic: 'Our Home Mission Work', by Brethren Crawford, McDonald, Murdin, VanSickle and Philmore, when it was moved by Dr. Crawford, seconded by Rev. A. McDonald, that the Convention desires to express the conviction of the desirability of making the Executive Board of this Convention the channel of communication between our brethren of the Eastern Provinces and the Home Mission Board of the United States and our Mission in Manitoba and the North West. By receiving and transmitting to our brethren all reports and information regarding our work in this great land, may we make a united and harmonious effort to win the great North West to Christ. Carried."

The Treasurer gave the following report:

"H. S. Wesbrook, Treasurer, in account with the regular Baptist Missionary Convention of Manitoba and N.W.T.

1882	Dr.	June 27th, 1883
October 10—		
To Balance		\$ 522.65
" Payments to Life Membership		\$ 45.50
" Subscriptions		428.00
" Contributions		234.10
" Amts. rec. from Churches and S. S.		291.30
" Amts. sent W. R. Dick, Esq., on acct. of old Manitoba mission, handed over to him ..	40.00	
" Amt. raised at Board Meeting for Portage La Prairie church, till such time as the American Home Mission Board took the matter up	90.00	
		<u>1,128.90</u>
		\$1,615.55

Cr.

By payments per cheque as follows:

Rev. A. McDonald, balance of salary as Financial Agent	\$229.62	
Rev. A. McDonald, services at Rock Lake and Brandon	125.00	
Rev. J. G. Huntley, for American Board	200.00	
Gladstone	125.00	
Stonewall	60.00	
Strathclair	50.00	
Colporteur (Mr. R. H. Yule)	175.00	
Rock Lake—Salary to Rev. J. Marnie	\$40.00	
Advance till Maritime Bd. remits	50.00	
	90.00	
Special subscription for Portage La Prairie. ..	90.00	
Duty on books	\$45.50	
Printing, etc.	13.50	
	59.00	
1883, June 26, By Balance		1,353.62
		297.93
		<u>\$1,615.55</u>

Winnipeg, June 27th, 1883.

Audited and found correct.

G. F. Stephens,
Martin Bacon, Auditors.

Since the above statement was audited I have received from the ladies who have been canvassing the Winnipeg church

From the Women's Mission Circle, for the Prince Albert Mission	\$138.50	
	42.00	
		\$180.50
This leaves a balance in hand for General Mission purposes of	436.43	
And from Prince Albert Mission of	42.00	
		<u>\$478.43</u>

H. S. WESBROOK,
Treas. R.B.M.C. of Man. & N.W.T.

It is noticeable that the sum total used in this great Mission is very meagre. No money reported from the East. Note also \$42.00 from Prince Albert Women's Mission Circle four years before the Women's Society of the West was organized and twenty years before any Baptist representative visited Prince Albert. Notice, also in the report the appeal for a Missionary for Prince Albert, Regina, Moose Jaw, Troy, a point near Regina.

At this Convention a new worker was introduced. He was Bro. R. H. Yule, as Colporteur, and here is a report that makes a modern country church pastor *wonder*.

"Bro. Yule, our faithful and earnest Colporteur, as well as representative of the American Baptist Publication Society, gave an interesting account of his labors during the last ten months:—Miles travelled, 3,800; Bibles sold, 115; Testaments, 237; Bibles given away, 2; testaments, 82; books given, 93; sold, 700; pages of tracts distributed, 12,190; addresses made, 50; sermons preached, 28; prayer meetings attended, 71; families visited, 1,873; families destitute of the Bible, 2; individuals, 21; Sabbath schools addressed, 18; letters written, 137; value of sales, \$331.96; value of grants, \$12.95."

Mr. Yule came from Almonte, a brother of J. C. Yule, a Professor of New Testament, in 1876. R. H. was a devoted Christian, a wise and efficient personal Evangelist. He did much of his work by travelling on foot from home to home, and with horse and wagon over prairie trails. His work was permanent and years after, his footsteps could be traced in the Converts to Christ, found in farm homes. He could turn any conversation to a spiritual advantage. Once a woman in an out-of-the-way place inquired of Mr. McLaurin about Mr. Yule and then told this story. She said that one hot day he called at the shack of their homestead, with his heavy pack on his back. They were strangers. When he received the glass of pure cold water and tasted it, he said, "That is refreshing." And, holding up the glass, "Is that not beautiful?" Then he looked at her and asked, "Did you ever taste the Water of Life?" The question could not be answered at the time, but since then she had not only tasted but had drunk, to great satisfaction.

The Canadian Pacific Railway was pushing its construction to the Pacific Coast, and towns were coming into existence as terminals and business centres that have grown since to large cities.

There was an insatiable desire on the part of the Executive of the Manitoba and North West Baptist Convention at Winnipeg, to keep up with the advancing population. Rev. G. B. Davis, after the closing of Prairie College, made a brief stay in Rapid City, aiding Prof. S. J. McKee to establish an Academy in the town. He then made a really aggressive move on his own initiative, and followed the railroad construction

to the rising town of Moose Jaw, so named as the place where some trapper, or traveller used the moose jaw-bone to repair or strengthen some part of his cart, as there was no iron or wood within a range of country. Prof. J. E. Wells, one of his old teachers in Woodstock College, was found editing a newspaper. Mr. Davis, an energetic, progressive spirit, a good preacher and an affable and wise pastor, gathered the first Baptist church to be organized in the North West Territory, in the list of churches at the 1884 Convention, held in Winnipeg. Mr. Davis did not stay long. After about a year, he returned to Ontario, and the Moose Jaw church languished. He became pastor of Poplar Hill church, where a wonderful revival was experienced. He built their present church, and then built the First Baptist Church at Windsor, Ontario. He spent a most useful life as a pastor in Ontario. Unlike Mr. Davis, Prof. Wells was not a pioneer. He found his place as Editor of the *Canadian Baptist* and author of the life of R. A. Fyfe, D.D. He was, however, one of the most delightful, sympathetic Christian spirits ever met by students.

Pioneer McDonald (appointed Field Serretary of Manitoba Convention), could not continue, as funds from Ontario had become almost nil. New fields could not be opened, as there were no men available. since the students had all left, because Prairie College was closed. Altogether it was rather a gloomy outlook for Baptist Missions in the great and growing North West.

The fourth annual meeting of the Manitoba Convention and the fifth annual meeting of the Red River Association met in Winnipeg, July 12th, 1884. These two organizations then amalgamated to be called "The Baptist Convention of Manitoba and the North West." The following are some articles of the Constitution adopted:

"Article I.—The Convention shall be called "The Baptist Convention of Manitoba and the North West.

"Article II.—This Convention shall be composed of such churches only as embrace, in substance, the following doctrines: The Being and Unity of God; the existence of three Equal Persons in the Godhead; Divine inspiration of the Old and New Testaments, as the complete and infallible rule of faith and practice; the depravity and just condemnation of

all mankind through the fall of our first parents; election by grace according to the fore-knowledge of God; the proper Divinity of our Lord Jesus Christ; the self-sufficiency of His atonement through which believers are justified freely by grace; perseverance of the saints; the immersion of believers in the name of the Trinity, the only Christian baptism; The Lord's Supper, a privilege of baptized believers regularly admitted into fellowship and who continue in good standing in our churches; the resurrection of the body and general judgment; the final happiness of the saints, and the misery of the wicked, alike interminable; the obligations of every intelligent creature to love God supremely, to believe what God says, and to practise what God commands; also religious observance of the first day in the week.

"Article III.—The objects of this Convention shall be to promote the general efficiency of our churches; preserve a watch-care over them; receive annual reports and present the same and also to promote and maintain Home Missions throughout Manitoba and the North West, as well as any other department of denominational work that will tend to the furtherance of the cause of Christ throughout the world.

"Article IV.—The Convention shall recognize that the organized co-operation of the Churches of the 'One Lord, one faith, one baptism,' for the more efficient execution of the Divine Commission of our Great Head, is clearly a scriptural obligation, while, at the same time, the supremacy of the church is strongly adhered to. The approved record of the decisions of the Convention may be considered morally and practically binding on the local organization represented."

This is a statement of truths as accepted by Canadian Baptists. It has not been changed during all these years.

The stalwart Rev. A. A. Cameron, Pastor of Winnipeg church, the Corresponding Secretary of the Convention, virtually a kind of Superintendent of Missions, had been persistently keeping close to each mission field. He endeavored to create an interest in the Mission among the Baptists of Ontario, Maritime Provinces and the Northern Baptist Convention of the United States. It is generally admitted by those who know, that Dr. Cameron never received credit in those and after years for the great work he did during a very

trying time of this young growing mission. He was a man of strong conviction, an able preacher of the Gospel, a real evangelist—during his entire ministry a most sympathetic pastor and brother. Many young men, including the writer, owe much to his encouraging words and sound counsel. He had with him a noble band of workers from his own church and the other churches of Manitoba. The Convention stood as a light-house in a wide, unknown sea and stood firm in the face of many storms. To the stability and unity and earnestness of purpose and faithfulness of that small Convention, of only five churches at its beginning and only about ten at its fourth annual meeting, we of this day owe more than is generally admitted or can be measured.

They were depending for support upon strong Baptist churches in Eastern Canada, the nearest about two thousand miles away. Of the ten churches, only one was self-supporting; the others were struggling for life. They had but three pastors and two temporary helpers. Mr. H. S. Wesbrook, the Treasurer, reported \$2,495 from Manitoba and \$700.58 from Ontario as their entire income. This seemed but playing with a task to which Presbyterians were giving \$50,000. The total membership was 550. They expressed appreciation of the Fyfe Missionary Society, which sent from McMaster six of its best young men for the summer months. Without this aid, six mission churches would have been destitute of preaching that summer.

Rev. G. W. Huntley, Superintendent of Missions for North Dakota, and Dr. Haigh, of Chicago, General Superintendent of the North West district of the United States, were present. They were giving partial financial support to one of the churches, but this was quite temporary; however, their presence was greatly appreciated.

One feature gave much cheer: the reorganization of the "Baptist Union of Canada". This was expected to absorb every Baptist Convention in Canada. A Board of Missions to promote Baptist Missions in Western Canada was appointed, composed of members from every part of the country. Rev. A. A. Cameron and H. S. Wesbrook were delegates to the annual meeting held in Brantford in May, 1884, just a few months previous to their Convention in Winnipeg. These two

brethren came back, expressing their belief that this organization "throughout the Dominion will place the Baptist body side by side with the most progressive of other denominations."

This movement promised to meet the need of the Manitoba Convention. A very representative Committee, including Ontario pastors and laymen, was appointed to raise funds and secure Missionaries and co-operate with the Convention in Manitoba. Rev. J. H. Doolittle, a graduate of Toronto Baptist College, was their Missionary, as pastor of Emerson, in 1884. He was ordained in 1885, and afterwards held a prominent place in the work, as the records will show.

Then there came to the West in 1885, H. G. Mellick, of the Maritime Provinces. He was Missionary in Southern Manitoba, making Morden his headquarters, and had congregations in Carman, Warrington (afterwards called Roland), Campbellville and Manitou. His field was large, but his labors were incessant and successful. In June, 1885, the Convention was held in Brandon, where a church building was ready to open. To this church building the Baptist Union Committee had given \$600. Mrs. Freeland had collected \$300 in Toronto. The Brandon people gave the balance of \$1,800, which was the cost of the structure.

The ordination of H. G. Mellick took place the day previous to the Convention, which service was the first to be held in the new church.

Another addition to the ministerial force was Rev. J. H. Best, who arrived during Convention from Uxbridge, Ontario, as pastor of the new church, which was self-supporting from the start. R. B. Cumming, of Kemptville, was the leader of the choir, and James Smart, from Brockville, afterwards Deputy Minister of the Interior, was organist. At the Convention in Brandon, in 1885, the first move was made to begin mission work among Germans. Mr. J. B. Eshelman and his wife from Berlin (now Kitchener), Ontario, had a class of Germans in the Sunday school of the Baptist church, Winnipeg. Mr. Eshelman introduced the question at the Convention, and as a result Rev. Mr. Petereit of Minneapolis, Minn., U.S. A., was invited to visit Manitoba and the large colony of Mennonites (from Russia), which had lately settled in Mani-

toba; this was the beginning of the work among the non-English of Western Canada.

At the Convention, the following resolution was passed unanimously: "That we publish a paper specially devoted to the interests of Missions in this country." This was moved by Rev. Jesse Gibson and seconded by J. F. McIntyre. The question had been introduced at Emerson in 1882 by Rev. Dr. Crawford. Rev. A. A. Cameron became the Editor and Mr. J. F. McIntyre the Business Manager and Publisher. It has continued with only a short vacation, and is still with us as *The Western Baptist*.

Rev. J. E. Moyle had arrived from Ontario, and with the help of R. H. Yule, the Colporteur, had organized a church in Moosomin, in the N.W.T. about fifty miles west of Brandon.

Then at this historic Convention is found the item that reveals the forward-mindedness of the Baptists of 1885, even though they were few. This was one of the many moves to have a Baptist College in Western Canada; it started two years after Prairie College was closed. Committee members elected for the purpose of formulating a definite scheme were:

J. B. McArthur, Q.C.
H. S. Wesbrook
J. E. Davis
Rev. Jesse Gibson
Rev. J. H. Doolittle

Rev. A. A. Cameron
W. A. McIntyre
Prof. S. J. McKee
Rev. H. G. Mellick
Robert Darrach

They were requested to submit to the Convention and at the next meeting of the Baptist Union of Canada plans for the establishment of a Baptist College having literary and theological departments, the former to be in affiliation with the University of Manitoba and the latter with McMaster Hall. It was proposed to apply for an Act of Incorporation of this College if the scheme was approved.

Rev. J. E. Davis, a student missionary, formerly of Prairie College, was at this Convention. He did aggressive and heroic work on the Strathclair and Shoal Lake field and afterwards went to India under the Ontario Foreign Mission Board and eventually was fully supported by the Baptists of the West. He was a most efficient missionary, until he contracted leprosy there. He died in the Institution for Lepers in New

Brunswick, after years of suffering. Our martyr missionary was a brother of Rev. G. B. Davis and Mrs. T. Bellamy, of Edmonton.

After this Convention, Baptist missions were, to all appearances, off to a good start. There were now seven settled, ordained pastors, fourteen churches, a membership of 812, and two self-supporting churches and several new church buildings under construction. They were heartened by the organization of the Baptist Union of Canada, with a committee of five: "Whose business shall be to secure immediate financial aid for missionary work in Manitoba and the North West and to co-operate with the Manitoba Convention in the work carried on by them." The committee included: Rev. E. W. Dadson, Thomas Dailey, Hon. Wm. McMaster, Chas. Raymond, and Rev. Elmore Harris. No more representative men could have been appointed, yet they did not succeed in securing the aid asked for. They then asked Rev. Jesse Gibson to come down to Ontario and canvass the churches, with the result that the sum of less than \$1,500 was secured and a little hope held out that this amount would be increased next year. The Baptist Union of Canada met again after May, 1886, but before dying, it brought into existence the *Dominion Board of Home Missions*, composed of representatives from the four Baptist Conventions of Canada. Toronto was the centre of their activities: Three came from Manitoba, ten from the Maritime Convention, three from the Quebec Convention, and five from the Ontario Convention.

Six would constitute a quorum. They held eighteen meetings during the year. The Manitoba Executive and this Board differed seriously as to the division of the fields and the oversight and the responsibility which each was to assume. The Board in Toronto appointed Rev. G. B. Davis to re-visit the West and report as to what fields should be occupied. He spent two months there and retired. This minister must have had some cause for abandoning the work, for he certainly was the right man because of his intimate knowledge of the West and the East. Much unpleasant feeling arose. The funds expected from the 80,000 Baptists of the East were not forthcoming. What was promised from the Convention was upon

condition that no agent should visit the churches. Ontario promised \$1,500, provided that it was raised by special collections, but succeeded in raising only \$800.

The Manitoba Convention met in Winnipeg, July, 1886. Rev. J. H. Best, of Brandon, preached the sermon from "Esther"—"And who knoweth whether thou art come into the kingdom for such a time as this?" After describing the promising country, filling up with people—a country that might be the home of millions, he stated: "So far as the Baptist church was concerned, this was one of the most neglected of mission fields, yet he knew of no field where the results would be greater or where the outlook was brighter." He spoke after twelve months' experience. It is one of the most puzzling facts to explain how, after such statements, he himself could leave within three years.

Dr. J. Denovan, the chairman of the Dominion Board of Home Missions and Rev. G. B. Davis, the appointed Superintendent were present and returned to Ontario with assurance that all misunderstandings were removed and that there was clear sailing ahead. But soon friction appeared again. Mr. Davis, as already stated, retired. Funds did not come in, and here are the last words concerning the Dominion Board of Home Missions, which was the third set-up in the East to help the West.

A large committee meeting of the Dominion Board was held at the Ontario Convention, in Toronto in 1886. Members conferred as to future agreement between East and West and several motions were brought forward; however, these were withdrawn when no agreement could be reached, and a resolution was passed to the effect that "Manitoba and North-West brethren conduct their mission work in any manner pleasing to themselves and collect their funds wherever they may please." Thus ended the efforts of the Baptist Union of Canada and the Dominion Board of Home Missions to assist in this, the greatest Home Mission field in the world. It is rather a pathetic story. Yet, during this year some real advancement had been made. The six hundred dollars given to Brandon church building fund had enabled the church to open its edifice free of debt and made the congregation self-supporting from the beginning. The second church to be estab-

lished in the Territories was at Moosomin, with the Rev. J. E. Moyle as pastor.

Notwithstanding all the turmoil, the mission was growing. R. H. Yule, the Colporteur, supported by the Standard Publishing Company and the A. B. Publication Society of Philadelphia, gave a report at the 1886 Convention that he had travelled 4,500 miles, visited 2,920 families, had 21 conversions, baptized 19 converts. The *North West Baptist* had been successfully published, at a loss of only \$58.00. A church building had been opened at Morden, under the pastorate of Rev. H. G. Mellick, and a large number of converts had been baptized on this wide field which he was working. Deep regret was expressed when Mr. Mellick had decided to return East, having accepted a call to a church in St. John, N.B. Rev. Mr. Marnic, pastor of Pilot Mound church, removed to North Dakota. Thus the ministerial forces in the West were being depleted.

The German mission was meeting with encouragement. Rev. Mr. Petereit had a church organized in Winnipeg, and had baptized some converts. He went to Belgonie, in the vicinity of Regina, walking fifty miles to reach a German settlement, where he baptized twenty converts, and organized what has become the strong church of Edenwald. A second German missionary (the Rev. F. Fenske) had arrived and settled near Souris. Rev. Petereit became Superintendent of German Baptist missions in Manitoba and the North West. This was the beginning of the large German Baptist Conference, the story of which is told in another chapter.

CHAPTER VIII

A NEW DAY DAWNS

1887—1901

THE period closing in 1887 was the most trying in the history of Baptist missions in the West. The evening was closing in under dark clouds. As we have seen, the hope which had been cherished that the Baptist Union of Canada would bring men and money from the East, had disappeared as the Union died. Then hope was buoyed up by the coming into existence of the Dominion Board of Home Missions, but it failed to secure funds or missionaries, though a faithful effort was made by the most eminent ministers and laymen of Ontario. The Maritime Baptist Convention did not join in the effort as was expected, and the other organizations did not co-operate in raising funds; most serious of all, there was not harmony as to methods between this new Board, organized purposely to aid missions in Manitoba, and the Manitoba Convention. The result was that many of the fields were left without a missionary, and missionaries, for want of support, were leaving Manitoba for the east and south. The number of churches reporting, varied; some years the number dropped from twenty to fifteen in the following year. The church membership increased each year, but it required about five years to rise from seven hundred to eight hundred and fifty. The church in Winnipeg was making good progress under the strong ministry of Rev. A. A. Cameron, assisted by a very active, spiritual and intelligent help-mate. A second Baptist church was organized at Point Douglas, afterwards Fonseca street, and Brandon Church was growing stronger, with Rev. J. H. Best as pastor. His evangelistic zeal and activity in Brandon and the district were securing many converts. The church was growing spiritually, numerically and financially. Portage La Prairie had grown, but the pastor, Rev. Jesse

Gibson had gone east. He was succeeded by Rev. J. C. McDonald, a graduate of C.L.I., Woodstock, who possessed more than ordinary evangelistic zeal and wisdom as a pastor. Emerson too was approaching self-support, under the ministry of Rev. J. H. Doolittle, but the mission fields were languishing for lack of pastors and they were suffering from lack of funds. Rev. Mr. Mellick had returned to New Brunswick, after two years of most successful service. The church building at Morden was opened; churches were organized in Carman, Manitou and Warrington, and a large number of converts were baptized. The Manitoba Convention was perplexed—but the darkest hour was just before the dawn of a new day.

The Board of Manitoba Convention now had to assume the entire task of securing funds and men, and directing the work of the mission fields, as all organizations had withdrawn from any responsibility! At their wits end, they were guided to see that a leader, an active Superintendent was a necessity. The Board met the Brandon Church in December, 1887 and asked them to relieve their pastor, Rev. J. H. Best, for that purpose. They declined to do so, but consented to let him go for a year, and secured as interim pastor a student, W. T. Graham (afterwards a prominent pastor in Ontario). Mr. Best began his work in February. He went east to solicit funds and secure students, who would fill the vacant fields for the summer. The Rev. A. A. Cameron and J. W. Whitman, of Emerson, visited the Maritime Convention, and secured the promise of \$1,000 toward the mission, as well as a liberal collection of \$158. This was a bright gleam of sunshine at the dawn of the new day. Mr. Best had secured ten students from Toronto Baptist College. Their names are historic, and should be mentioned here: W. T. Graham, Brandon; A. J. Vining, Rapid City; D. McGillvray, Strathclair; D. D. McArthur, pastor of Kemptville, Ontario, spent the summer opening the church at Oak Lake; Thomas Moody, 2nd Church, Winnipeg, Point Douglas; Ernest Grigg, Carman; W. T. Irvine, Morden and Manitou; Russel Baldwin, Pilot Mound; H. J. Haviland, Boissevain; T. Doolittle, Chesley and Medora; J. W. Gregory, South Antler and Carnduff; W. Mordin, Shoal Lake. There were thirteen missionaries at work, with most gracious results. Sixteen were baptized at Brandon; twenty-

nine at Rapid City. In addition to this, Mr. Vining had opened the work at Glendale. Eleven were baptized at Strathclair; eleven at Pilot Mound; nine at Morden and others upon each student's field. There seemed to be a revival throughout the entire mission field. Eight churches were organized and church buildings were erected in Manitou and Pilot Mount.

The report given by Superintendent Best, at the Convention held in Winnipeg, July, was most optimistic. He said: "Souls are being garnered all over this great missionary land and people are waiting to be baptized on almost every field."

He mentioned the fact that, as helpers had failed to come, they were thrown back to wait on the Lord and depend on Him. The churches of Manitoba gave most liberally, even sacrificially, and with their gifts there was much real co-operation among the churches and strong crying to God for help, with results as already noted. He mentions with deep regret the departure from Manitoba of their former President, J. B. McArthur, Q.C., but J. A. Smart, the President in 1888, had given most efficient service. Other items of encouragement: Mr. H. H. Stovel, for many years an active worker of Mount Forest church, Ontario, had come into Winnipeg in 1886, and was travelling in the interests of Insurance. He was father of the Stovel brothers, of the well known printing business of Winnipeg. Wherever he went he looked up the prospects of the Baptist cause. He reached Calgary in 1888, and found seven Baptists, all worshipping in some established church. He called first one meeting and then another, and in 1888, in the Masonic hall, the First Baptist church of Calgary was organized with seven members. There was no minister. Mr. Stovel was a layman, like themselves, but they started a prayer meeting, which still continues as the wonderful prayer meeting of the First Church. This was the beginning of the Baptist missions in Alberta. Rev. Mr. Best continued to supervise the mission until January 1st, 1889, when his church at Brandon would lend him no longer. But the next year he accepted a call to New Westminster, B.C. Many of those associated with the Convention at that time have frequently expressed the opinion that if Mr. Best had given his life to Manitoba and North West missions, there would have been great growth and continued development that would

have given us a larger body of churches today. Mr. Best, a graduate of C.L.I., Woodstock, had been a successful pastor and a strong preacher, with evangelistic zeal and fervor. He did aggressive work in B.C.; and went eventually to Rossland, in a rapidly developing gold mining district, which was attracting the attention of the world at that time. In 1897, he became interested in gold mining stock; then after a brief pastorate in Ontario he moved to Los Angeles, California, where he died a few years ago.

Rev. J. H. Doolittle, of Emerson, was next appointed Superintendent. Mr. Doolittle was a grandson of Rev. Mr. Holman, the pioneer pastor of Haldimand Church, Ontario, a pupil of John Dryden's Sunday School, Whitby, and a student at C.L.I., Woodstock, at fifteen, having the ministry in view. He graduated from Toronto University and Toronto Baptist College, and in 1885 became pastor of Emerson Church, where he was ordained.

Mr. Doolittle was a general favorite in college and everywhere, because of his genuine Christian character and his quiet, devoted, Christian life. He was a faithful pastor. As Superintendent he spent three months in Ontario, visiting the churches, and seeking financial help for the missions. Every church received him and responded to his appeal, and the Ontario Convention publicly expressed their appreciation of his services. His home was in Winnipeg. He had married Miss A. S. Scott, of Sparta, Ontario, who is now (1939) living in Toronto. Returning west, he devoted himself indefatigably to the work of visiting missions; baptizing converts on the student fields; organizing churches; editing the *North West Baptist*, and attending to a large amount of correspondence. The revival spirit of the last year continued. From nearly every field came the news that "souls are being saved", an expression freely occurring in all reports. When that expression is in common use, it is a sign of spiritual life and progress, whether used during Pentecost, in A.D. 33, or in 1939. Churches were growing and mission fields were multiplying. Mr. Doolittle, as Superintendent, gave the Annual Report, which was a master-piece, full of historic facts. In it, we have the first intimation of the beginning of what afterwards became an important development: the Women's Home

and Foreign Missionary Society, which became a very aggressive organization. They requested Convention's co-operation in starting a mission among North American Indians, and this became a very live issue, for some years, as will be seen in subsequent pages. It is rather noticeable that the missions among North American Indians in Western Canada have been promoted chiefly by Roman Catholics and Anglicans. The least has been done for them by the more evangelical bodies. At this Convention, a committee was appointed to care for this new work. Mr. R. H. Yule was asked to visit the Reserves, to obtain information. The Women's Society was also meeting the cost of the beginning of the German Missions in Winnipeg. The report refers also to the request from the Women's Society to the Home Mission Board to meet Miss Booker, of Emerson, who was applying to go to India as a missionary. Many were interested in Foreign Missions and became enthusiastic over this first appointment from the West. The report expressed appreciation of the new interest in Manitoba missions by the Baptists of eastern Canada. His visit to Ontario had created very hearty co-operation. A large number of new settlers from all parts was causing the depression of past years to vanish—the whole country was becoming hopeful—towns were growing and multiplying, and the rush for farm land was bringing on a boom in real estate. The continuation of spiritual awakening, so marked under the Superintendency of Rev. J. H. Best, was continued. In 1888, ten missionaries were employed. In 1889, there were seventeen and most encouraging reports came from every direction. Calgary appeared for the first time, reporting twelve members. H. E. Wise, who since then has had an important place among Baptists in California was the student missionary. In this report, Mr. Doolittle refers to the departure of Rev. A. A. Cameron from Winnipeg as follows: "We shall all miss his presence in the Convention; few, if any of us, know the amount of thought and strength and time he devoted to the work in this country. He gave his whole soul to it. The years in which he labored were years of difficulty and he left us when brighter prospects and smoother pathways began to appear." Mr. Cameron went to be pastor of Calvary Baptist church, Denver, Col., U.S.A. His departure seemed an irre-

parable loss. Mr. Doolittle also refers to the coming of Rev. Alex. Grant, as Mr. Cameron's successor and holds out a hope, which was fully realized, that his coming to Manitoba would bring about a continuation of the revival spirit of the last two years.

Mr. Doolittle's frail body could not continue to carry the load of the Superintendency, so he retired and became the loved pastor of Rapid City church. After a year his health gave way completely, and he returned to Ontario, where, for about two years he put up a brave fight against the inroads of a dread disease, which he could not overcome. He died in Sparta, Ontario. Doubtless he heard the "Well done" from his Master's lips. His pure, devoted life, his efficient and fruitful service in the ministry leaves a memory of him that is precious.

This period began with a report of discouragement and turmoil and ends by reporting glorious success, all the short space of five years. Did the services rendered by these two Superintendents, in a large measure bring about the happy condition? Doubtless their activity was a large factor.

The coming of Alex. Grant to the Convention might be termed an event in the history of Baptist missions in Western Canada. In all our history, he stands out as the most prominent personage, unless it can be that of Alex. McDonald, our pioneer. With his parents, Alex. Grant came from Granton, Inverness, Scotland, when he was less than twenty years of age, and first located near Prescott, Ontario. His brother, James, was pastor of the Baptist church at what is known as Athens, Ontario. Alexander was an active Christian worker before leaving Scotland where he had taken some training. He entered the C.L.I., Woodstock, the winter of 1873, almost immediately after his arrival in Canada. The summer of 1874 he was student pastor in Pembroke, Ontario, where he really became famous. He did not spend another full year in college, as he was in demand as an evangelist, particularly in Bruce County, to which place his parents had moved. Wherever he went there was a gracious awakening and ingathering. After a marvelous work of grace in Kincardine, the church was organized, and he became its pastor. Later he was called to York street church, London, succeeding Rev. James Cooper,

D.D. He built Talbot street church. His ministry continued to be wonderfully blessed in gathering in the unsaved. In 1885, he was appointed the first Superintendent of Home Missions of the Ontario Baptist Convention. During the years he filled that office, Ontario Baptists made large growth in every department. The Convention was organized on its present basis, and new life was apparent in all the churches. Mr. Grant resigned that work, and accepted a call to First Baptist church, Winnipeg, in the autumn of 1889. The Ontario Convention and that of Quebec expressed deep regret at his departure from them. This resolution was unanimously passed at the Convention of 1889:

"Whereas, the Rev. Alex. Grant, the Superintendent of Home Missions, has resigned his position and accepted the pastorate of the First Baptist church, Manitoba; as a Convention we express our high appreciation of the work which our indefatigable brother had been permitted to accomplish. For five years he has served God in this relation to His cause in our country and during that period he has been abundant in labors and self-forgetting in devotion. We are thankful that his health has been spared to him through most exacting toil. It was just after the sudden death of the late lamented Dr. Davidson, who had been so long the enthusiastic Secretary of the Society, and when our work was in confusion and depression, that he was called to assume the Superintendency. From that period to the present, Home Missions have been making steady progress, as regards the gifts of the people, the number of workmen employed, and the ground covered by our operations. We cannot allow this opportunity to pass without expressing our gratification that the relations of the various Boards with our brother have been so uniformly pleasant and that he has served so long with the universal approval of the churches. We deeply regret that he has been compelled to lay down the work, and could have wished that his future sphere of activity had lain in these Provinces. He departs laden with our esteem and our prayers."

On motion by Rev. J. McLaurin, seconded by Rev. E. W. Dadson, the resolution was carried by a standing vote.

No man could have been chosen who was better fitted to the need of Home Missions in Manitoba and North West Con-

vention. He had peculiarities, which by the grace of God he always used to advantage in enforcing the Gospel. Being an interesting teacher of Scripture, a forceful and wise preacher of the Gospel, he made an appeal to which multitudes of all classes yielded. He was mighty in the Scriptures, though he was in no sense a college man. He had a clear mind and was always constructive in his teaching, being neither fanciful nor a faddist. He was frequently very original in his expounding of great, commonly believed truths, and often quite humorous. He was a most entertaining speaker at church social meetings, and with his gift of humor could talk of harmful conditions in a church or community and make hard hits which were effective without being hurtful. No one could be vexed at anything he said, however personal might be the application. He always secured and held large congregations by his presentation of the vital truths of Salvation, which was his constant theme. He could paint sin in its darkest hues and cause his impenitent hearers to go away with a desire for reconciliation with God. He would frequently and constantly explain God's plan of Salvation, with such freshness of illustration that its repetition was always a new story, though it was really the old, old story that Jesus spoke in the ears of Nicodemus and the woman of Samaria. As a forceful, faithful, successful preacher, he was not excelled in Western Canada. Multitudes of all classes flocked to hear this born and well-trained Home Missionary. He had strong conviction as a Baptist, and it was his ambition to see a Baptist church established in every hamlet of Western Canada.

Mr. Grant's coming gave emphasis to the revival movement of the past two years and led to still greater advancement of the Baptist Convention of Manitoba and the North West, which we will go on to relate. The work continued to grow, and every small church and student pastor became filled with enthusiasm in preaching the Gospel and winning men to Christ. His own church became a band of men and women, young and old, who were on the alert to reach the unconverted and bring them to God. Before leaving Ontario, this enthusiastic minister had done a valuable piece of work for western missions as the following quotation from the Ottawa Convention report clearly reveals:

"The Rev. A. Grant introduced the subject of Manitoba and North West Home Missions, and asked for \$3,000 from Ontario and Quebec for the coming year.

"Professor McKee then addressed the Convention on the projected college at Brandon, outlining the intentions of the brethren there in regard to it.

"It was moved: That a committee be appointed of the members of each Association to raise the required sum of \$3,000 for Manitoba missions. Carried.

"Mr. W. D. Stroud, of Montreal, gave a stirring speech in support of Home Mission work generally, and closed by offering one-tenth of the \$3,000 asked for.

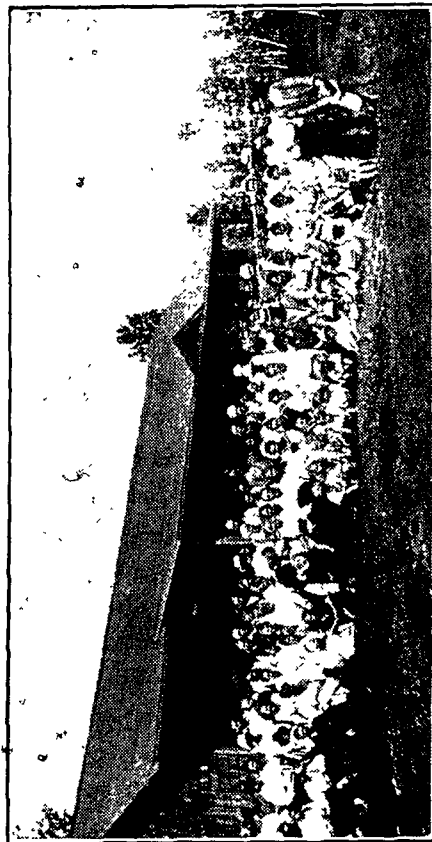
"Brethren J. Gibson, W. W. Weeks, W. D. Stroud, George Mason, T. S. Johnson, J. L. Gilmore, R. G. Boville, J. S. Williamson, John Curry, J. C. Edwards, S. J. Cummings, D. M. Mihell, Dr. Thomas, D. Sinclair, G. B. Davis, Geo. Matthews and J. G. Hastings were appointed a Committee of their several Associations to co-operate with the Manitoba Board."

The Associational Committee on North-West Missions brought in a report apportioning the amounts among the Associations as follows, the money to be received by next April: Brant, \$225; Canada Central, \$150; Eastern, \$400; Elgin, \$100; Middlesex, \$175; Norfolk, \$250.

It is hardly surprising that so energetic a pastor as Mr. Grant dominated, without domineering anyone, the first meeting of the Manitoba Convention that he attended. He had the faculty of securing a hearty and unanimous following to every scheme that he presented. The Rev. J. H. Doolittle was retiring from the position of Superintendent for reasons of poor health and lack of funds. It was expected that the scheme of raising funds in Ontario would bring in the money without the cost of an agent and that the missions could be cared for by local pastors. Mr. Grant was appointed Corresponding Secretary and Editor of the *North West Baptist*, two positions through which he kept the purpose of the missions constantly before Baptists, east and west. His heart and soul were given to the task in no perfunctory or official manner. He longed to see men saved. On one occasion when, with many others, he went to the railway station to see one of the first train loads of immigrants arrive, with a multitude of new



FIRST ALBERTA BAPTIST ASSEMBLY, GULL LAKE, 1920



ALBERTA ASSEMBLY, 1925, GULL LAKE, McLAURIN BEACH,



LEADERS AND SPEAKERS AT ALBERTA ASSEMBLY, 1924

From left to right:

Top—H. C. Olsen, H. H. Bingham, E. H. Roberts.

Lower—C. C. McLaurin, L. M. Orchard, Dr. H. C. Spurr, Dr. H. C. Sweet, T. Underwood.



G. F. McNALLY



W. G. CARPENTER

people of a strange tongue, he disappeared from the crowd. He was afterwards discovered by a brother minister of the city at the back of the station, with his head against the wall, his handkerchief wiping away tears that were falling profusely. When asked the cause of his tears, he said: "How are we going to tell these people of Christ our Saviour?" He would cancel engagements to meet a soul whom he could help into an assurance of Salvation.

In assuming the position of Corresponding Secretary, after Rev. Mr. Doolittle laid down the Superintendency, Mr. Grant virtually became Superintendent, and to his last days devoted much time to visiting Missions and aiding pastors in Anniversaries, church openings and collection of Mission funds. He attended the Convention of Ontario in 1890, and awakened a deep interest in the important work, which brought money and men to the western mission fields. He read the report at the Manitoba Convention in the same year, and this, with the minutes of the Convention, gave items of news that became historic. There was the arrival of men, who for years—in fact, until today—are identified with western Baptists: Rev. D. D. McArthur, from Kemtville, Ontario, settled in Manitou and afterwards went to Hartney. Mr. McArthur successfully spent months in the west and east collecting funds and awakening interest in the missions. He continues to be a resident of Manitoba. Rev. H. H. Hall, from Acadia College, succeeded Rev. J. H. Doolittle as pastor of Emerson. Under his persistent efforts that church became self-supporting and much good was done through his instrumentality. J. W. Litch, of whom much will hereafter be said, was converted and brought into the church and ministry under his pastorate. Mr. Hall later became pastor of Portage La Prairie, succeeding Rev. J. C. McDonald, who had built it up into a strong church. Mr. Hall was responsible for having the present beautiful and commodious church building erected in Portage La Prairie, and is at present (1939) a resident of Winnipeg. The Rev. George Cross, the first pastor of Calgary Church, arrived from Ontario, and afterwards became a professor in McMaster University and in Rochester Seminary. Rev. F. W. Auvauche, who was compelled on account of ill health to leave our missions in India, became pastor at Pilot Mound. When

he died a few years ago, he had to his credit the most extended term of any pastor in the West. A noted fact was that twelve students who were on fields that year belonged to the West, with one exception. Their names are historic: W. F. Irvine, T. Doolittle, P. C. Cameron; W. H. Wallace, J. E. Collings, T. Mulligan, A. B. Reekie, A. T. Robinson, H. E. Wise, H. C. Sweet, S. W. McMinnis, D. H. McGillvary. A spirit of optimism characterizes the entire proceedings of the 1890 Convention. The Baptists of the east had been generous in their gifts. Ontario and the Maritime Convention had promised to continue the liberality of the past years.

The women organized in 1887 as we have seen and had been most active. Mrs. J. G. Lee was President. Mrs. Dr. C. W. Clark was Treasurer. Names of Miss L. L. Kennedy, Mrs. J. C. McDonald, Mrs. T. Bellamy, Mrs. Geo. Smith, Mrs. J. H. Doolittle, Mrs. R. Darrach, Miss Stoval, Miss M. I. Reekie, were among the early officers in promoting this organization. There is a chapter given to this wonderful story but to make the historical connection, we mention it here in outline. The women undertook the responsibility of collecting funds and supervising the following departments of Western Missions: Church Edifice work, Foreign Missions, Missions to Germans, Indians, Scandinavians and Gallicians. They also managed the business of *The Western Baptist*, and not only helped to initiate each enterprise, but also continued to support them all for years. The story of this devoted work is one of the brightest chapters in the history of Western Missions, for it was conducted in a manner that was both enthusiastic and business-like. Ever since 1888, there has been an Annual Convention of Baptist women.

During the periods of turmoil and glorious success, Christian education was up for discussion at every Convention. Prof. S. J. McKee was ever on hand with propositions of securing a denominational college, and moved his academy from Rapid City to Brandon in the year 1890. He had been at several Conventions in Ontario, endeavoring to interest them in establishing a Baptist College in Manitoba. Sometimes it seemed as if he had succeeded only to be "let down", but he persevered. He had in his literary classes as many as eight ministerial students, who, each summer, were on mission

fields. The chapter on Baptist colleges in Western Canada will tell of the final success, when his school became Brandon College.

For another year Rev. Mr. Grant was appointed Corresponding Secretary for the Convention. The same zeal was given to the work, and another year of growth in churches and pastors was reported. There were thirty-two churches in 1890, and until that year only two were self-supporting. This load the Manitoba Convention was carrying. No Convention with only two self-supporting churches has ever been known to carry on so successfully. Faith in God and belief that the future had growth and strength in store buoyed them up. He truly said, in 1891, "With us the Alpha and Omega of our visible existence are found in mission churches." The country had become the receptacle of a portion of the overflow of all European lands. Many from the United States were appreciating the opportunity of securing homes and good land, in a law-abiding country. Amidst all this activity the new church at Regina, capital of the Territories, was making fine progress under Rev. J. H. King, from the Maritime Provinces, while Moose Jaw was getting into motion again, under Bro. Mack. Churches were erected in Medicine Hat, Boissevain, Rosemount and Melita. The growth of the missions now compelled the Baptists to consider again the need of a Superintendent. Rev. H. G. Mellick, of St. John, N.B., who had been a very successful missionary in Morden, during 1885-7, was asked to take the position. He moved to Winnipeg and began his task of covering a field 1,200 miles east to west, with all these little churches scattered over it, in a new country, filling up with strangers from all over the world and making contact with Baptists in Eastern Canada, in order to secure men and money. From his first report, we learn his eastern visit had resulted in securing over \$6,700. Manitoba had contributed over \$2,000. He was the first Baptist minister to reach Edmonton, now the capital of Alberta, and in 1893 organized the First Baptist church with nineteen members. A mission circle, with Mrs. T. Bellamy as leader, had been in existence for over a year. Rev. Alex. McDonald, the pioneer, came back from Dakota, became the Edmonton pastor and settled there immediately. He discovered a German pastor and fifty of his

members, who had fled from Russia where they had been bitterly persecuted. They had settled at Leduc, twenty miles south of Edmonton. Other German churches to the number of five, were in earnest co-operation with thirty-seven English-speaking churches. It was planned to begin work among a large Scandinavian settlement (a chapter is given to this work) and also among 12,000 Icelanders, who had just arrived. During 1895, the present splendid edifice of the First Church, Winnipeg, was erected. New fields at Olds, Medicine Hat and Innisfail, were opened in Alberta.

During 1896, the Manitoba Board, for financial reasons, once again decided to try to carry on the mission without a Superintendent. Mr. Mellick had planned that a Manitoba committee, in the Ontario Convention should take charge of collecting of funds, in the East. From them a report of the mission would be read at the Ontario Convention. That suggestion eventually produced the present Western Board of Ontario and Quebec Convention.

Rev. H. G. Mellick resigned, after about six years of very strenuous labor which brought about a steady increase of finances, particularly from the East. Under his administration a large number of new fields were opened and churches were organized. Each year there was an increase of membership. Mr. Mellick was a welcome guest in every home and church. East and West. The period of his Superintendency bears, to this day, marks of the progress made. When it ended he became the beloved pastor of Emerson church and afterwards of the church in Regina, where he initiated plans that brought it from a struggling congregation to become one of our strong churches.

We quote from the *North West Baptist* of July 1st, 1897:

"And now it is a matter of supreme concern to us, that at this time we are brought face to face with the fact that the office which he has so loyally and laboriously occupied for the last five years is vacant. Words are inadequate to express our sense of Brother Mellick's true-heartedness, uprightness and unfailing devotion during these years of expansion and consolidation in our work. We believe that to his full ability, and even often beyond what his health and strength warranted, he poured himself out in service

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on the altar of Northwest missions. Both the East and the West are witnesses to this fact. His carefulness in the complex issues which frequently arise in churches and on fields; his suavity with people of all sorts and classes; his loyalty to his brethren in the ministry at all times and under all circumstances and especially his co-operation with us as a Board, will ever make his name one to be honored and remembered with affection throughout our churches in the Northwest."

At the beginning of this period, 1888, we had only nine churches, two self-supporting; eight settled pastors, two student missionaries, with eight outside preaching points, 741 church members, and only \$1,748.70 collected for missions, east and west; about \$700 of this came from eastern Canada, where they had about 80,000 Baptists.

The Report of 1896 shows a marvelous change from that of 1888. Statistics give 47 churches; a membership of 2,841. There were 23 settled pastors and ten student pastors. They had opened about 100 outside points, where regular preaching was conducted. In the report of the committee of Manitoba, given at the 1897 Ontario and Quebec Convention by Rev. G. B. Davis, are these statements:

"During this decade the population of Manitoba has increased 130% and that of the Territories 70%, but Northwest Baptists have increased 400%, or more than three times as fast as the population. He referred to the growth of the Baptist churches in Edmonton, organized in 1893 with nineteen members; in two years there were eighty members and a fine church building. Inside of three years, nineteen of their members formed what is now the Strathcona Church. Now there are two pastors, Rev. C. B. Freeman and Alex. McDonald, both with promising out-stations. He also mentioned Logan Avenue, Winnipeg, with one hundred members, and a congregation of three to four hundred, under the enthusiastic Pastor A. J. Vining, and alluded to the wonderful progress of the missions among the Germans as well as the beginning of work among another most desirable European race, the Scandinavians, with Martin Berg as missionary."

So, at the close of this period, the sky was bright, and every one was rejoicing in the success of the past years and hope-

fully looking forward to blessings yet to be experienced. But one bright day in August, 1897, an electric flash crossed the Dominion, and at once in the heavens of western and eastern Baptists a black cloud appeared that threw gloom upon every church and brought tears into many eyes. The words flashed from coast to coast were, "Alexander Grant is drowned". There was only one Alexander Grant. He had a transcontinental reputation. He was known far and wide as a mighty man of God. His one objective in every sermon seemed to be to bring the truth of Salvation across to sinful men and that in sincerity. It was his meat and drink, in public and private life. He had left Winnipeg for his usual outing, for a gun and fishing tackle were his implements of recreation. You could see the delight that possessed his whole being and sparkled in his eyes when he fired and saw the wild ducks, or geese fall, or when he was pulling a good sized trout into his boat. He was on his way to Camp Grant, on Lake Nipigon, just northeast of Port Arthur, with a companion, expecting to meet old friends for a real holiday. Rev. B. D. Thomas and D. E. Thompson, of Toronto, and others who were his intimate associates had spent a season or more there with him on previous occasions. As he was paddling in his canoe with his companion-sportsmen, and their camp outfit up the rapid waters of the Nipigon river, something happened; he went overboard, never to rise from the dark waters until the body was found days afterwards. He was mourned by a sorrowful wife and eight children, as well as by a great church in Winnipeg, in tears and overwhelmed with a grief that was difficult to assuage. There was a Convention of Baptists going forward to victory, almost nonplussed because of the fall of their leader, whom they trusted absolutely. The entire denomination of eastern Canada, which were so nobly standing by the leader and his people, expecting great things, was suddenly bereaved and perplexed.

The following is taken from the *North West Baptist* of August 2nd, 1897:

"The *Tribune* said: The news of the tragic death of Pastor Grant, of the First Baptist church, comes as a shock to the whole country, and even yet it is so recent, so un-

believable, that his friends cannot realize that he will never again enter their offices, workshops and places of business, in his old free and genial manner, to make them the happier and better for his coming. His death is the only subject of conversation in the city, and among all classes his loss is felt as that of a real personal friend. His intellect was keen and vigorous, his heart large, and throughout his life he was ever a lover and defender of truth and a hater of shams. His manner was free and unconventional, and he impressed all who heard him as a powerful preacher. He was one of the greatest minds in the Province, and took a deep interest in all matters affecting the general public welfare. His death will be a heavy loss not only to the denomination with which he was connected, but also to the whole Canadian West."

When the Board of Convention met, after the death of Alex. Grant, it was like an army without a General. There was no pastor or layman who could take his place. The First Baptist Church, Winnipeg, with Pastor Grant, was virtually the heart of the Manitoba and North West Convention. The church was strong, vigorous and growing. It gave at that time over one-half of the money raised in the West, for missions. Men like H. E. Sharpe, the Treasurer of the Convention, for twenty years; G. F. Stephens, J. F. McIntyre, W. A. McIntyre, A. B. Stovel and several others, members of the church were personally interested in the progress of the Convention and always most urgent in pressing the work forward. No one available could discharge the duties of a pastor and at the same time act as Corresponding Secretary without letting one of these tasks suffer. Mr. Grant did it with such ease. He was ready to preach on Sunday, and held his congregation and attended to various duties of visitation, correspondence, etc.; he could conduct week-night services and yet go out sometimes long distances to visit a disturbed mission, or help at a church opening or anniversary. He did this without a murmur, for he enjoyed it. The church and the Mission Board were both satisfied. So again the Mission Board soon decided that the growing mission fields required a Superintendent. To secure funds from the East required a personal appeal—the many small, new churches needed over-

sight for the preachers were, in most part young, and many of them only students.

The Rev. A. J. Vining, who had been carrying on a successful work in Logan Avenue, Winnipeg (a new church established in Selkirk Hall on his arrival from Ontario), was asked to fill the position. He consented. Mr. Vining was born at West Nissouri, Ontario, and descended from a family prominent in Baptist circles. He entered as a student at Woodstock College in 1884. Every church he served as a student enjoyed an ingathering and conversions were numerous. During one summer, he was student-pastor at Rapid City, and as a student he had evangelized along the Ottawa, with most gracious results. After graduation, he became pastor of Wallaceburg church, which was soon lifted to self-support. He was the very popular pastor of Windsor church, when called to Winnipeg.

He was well fitted for this responsible position, of Superintendent of Missions. He was a warm hearted Christian, with a vital religious experience. His home and home-church nourished his Christian life and inspired him to give himself unreservedly to the cause he espoused. He was a Baptist without any compromise; a fervent preacher; eloquent on the platform and capable of making an appeal that brought a response whether he was seeking decisions to enter the Christian life or asking funds to extend the Kingdom. Mr. Vining was strong in body and spirit. He could endure hardship and continue a railway journey, requiring more than one night, without taking a sleeper. During his four years' service as Superintendent he never used a parlor car or sleeper, though he travelled by the C.P.R. from Vancouver to Halifax. He would leave a train at 1 a.m., and drive to his destination, twenty miles distant, before daylight, or ride a bicycle, if no other conveyance were available, and do it without complaint. His friendship with the missionaries and his counsel in the church was sought, and could be depended upon. He usually spent three or four months in Ontario and the East, visiting the churches, seeking funds. His itinerary, published in the *Canadian Baptist*, announced a meeting for every night, continuing for four or six weeks. The financial support from the East was greatly increased. He gave western missions a real

boost financially, as the treasury increased from \$2,453.87 in 1896, to \$12,247.35 in 1901, and there was a surplus in the treasury when he retired. During the summer of 1898, two pastors came to join the force of Manitoba Convention. One was Rev. W. C. Vincent, from Nova Scotia, who settled in Rapid City and then succeeded Rev. Mr. Vining in Logan Avenue Church, Winnipeg, where he gathered a very large congregation and added members to the church roll. He was the Secretary of the Convention, and edited the *North West Baptist*. He exerted a wide influence before his health gave way in 1903. He was pastor for brief periods at Dauphin and Strathcona, and is living a semi-retired life in Winnipeg. The other new arrival was Rev. C. C. McLaurin, who became pastor of Brandon Church. With his family he reached Winnipeg on the day of the funeral of Rev. A. Grant. Mr. McLaurin had been pastor for twenty years in Ontario.

After spending a summer in the West as student pastor, the Rev. John McNeil, pastor of the First Church, Winnipeg, in 1898, following Alex. Grant, after an interim period. He was a young man from college, and was ordained as pastor of that historic church. He was a product of the vigorous Baptist life of Bruce County, Ontario, and of a family which had emigrated from Isly, Scotland, and was prominent in Baptist activity. He attracted such congregations that the church building was enlarged to double its original size. The auditorium would accommodate over 1,500, and yet often there was an overflow congregation. His presence in Manitoba and his power as a preacher gave the Baptists all over the West a desirable publicity. It was a sore disappointment to western Baptists and a great loss to their work when Mr. McNeil accepted a call to Walmer Road, Toronto, in 1907. The cause suffered by his departure, for such frequent changes have been one of the greatest hindrances to the progress of Baptists in Western Canada.

Two other ministers of this period should be named. The Rev. F. W. Patterson, of Sackville, N.B.; in 1899 came, as a young pastor to the new churches of Minnedosa and Roseneath. His zeal and aggressiveness were soon discovered, and he was given posts of responsibility and usefulness in acknowledgment of his powers of leadership, which we shall

consider again later. The Rev. J. H. Vickert, at present a Professor in Colgate Rochester Seminary, was ordained as pastor of Rapid City church in 1900, but he tarried in the West only a short time. His departure was regretted, and once again emphasized the problem of finding suitable pastors.

During this decade, there was a growing demand for a college in which young men could be trained for western churches. The closing of Prairie College sent the thirteen young ministerial students east and south, never to return. Prof. S. J. McKee, in his Academy, first at Rapid City and then in Brandon, was helping eight young men, who had the Baptist ministry in view. The Board, under Alex. Grant, opened a school in rented quarters in Winnipeg, under Edward Duff's tutorship, and classes were conducted by Alex. Grant; however, this continued but a year.

During Mr. Vining's Superintendency the demand for a college became very insistent. To him is due much credit for the beginning of Brandon College. He secured a gift of \$3,500 a year, for five years, from Mr. Wm. Davies, of Toronto, to be used in establishing a college. Rev. A. P. McDiarmid, D.D., of Ontario, was secured as Principal. He came and opened a college in 1899, with 100 students, on the foundation laid by Prof. S. J. McKee.

In June 1900, through the effort of Mr. Vining, a Dominion Baptist Congress was held in Winnipeg. This was a great success. Representatives from Halifax to Victoria were present. Much enthusiasm was kindled by the reports, and addresses. A splendid spirit of fellowship and unity was generated. The best session of the Congress was held in Brandon, when the cornerstone of the college was laid by Mrs. Wm. Davies. It was an historic occasion. Rev. C. A. Eaton, of Toronto, acted as chairman. More details concerning the story of the colleges of Western Canada will be given in Chapter XV. Tribute should be paid here to the generosity of Mrs. Emily Davies, who gave \$1,500 for five successive years.

The Manitoba and North West Convention was held at Brandon in 1901. The report for the year was encouraging. Churches were multiplying. Many of the churches experienced gracious revivals and numerous converts were baptized and added to the churches. The College was most prosperous and

settled in its own building. Its growth was phenomenal and of 146 students, 22 had the ministry in view. Twelve students had spent the summer on Mission fields. Reports from every quarter bore "Testimony to the high place taken by Principal McDiarmid in the esteem and regard of all." The College was enthusiastically supported by every church in the West. The debt was being reduced. "The success attained was beyond the anticipations of the most sanguine." Because of his own physical condition and the ill health of Mrs. Vining, Superintendent Vining notified the Board that he must resign at the close of the Convention year 1901. This was deeply regretted at a time when the Baptists were beginning to see the results of their labors. Finances were never in such a prosperous condition with a surplus of \$4,000 in the Treasury. Mr. McDiarmid in his report of Brandon College said: "We wish to bear testimony to the magnificent work done for the College by our retiring Superintendent of Missions, Rev. A. J. Vining—no man carries this college work more in his heart—a large share of the success of the appeal in Ontario is due to his untiring and self-denying efforts."

Here let me give a brief résumé of the progress made during the last ten years of the 19th century: The number of Baptist churches increased in Manitoba from 27 to 52, with membership from 1,375 to 3,368; North West Territories from 7 churches to 29, with a membership from 225 to 1,400; British Columbia from 4 churches to 19. Membership from about 300 to 1,381. In 1891 there were, in the whole West 38 churches, with a membership of 1,900. During the ten years there were added 72, making a total of 100 with a membership of 6,149. In 1891, there were sixteen churches, which were owners of their property; in 1901, there were sixty-three which had church buildings. In 1891, the churches raised for all purposes \$71,912.00. They were spending for Home Missions in 1891, \$6,763.68; in 1901, \$18,568.68. In 1891, there were employed 20 pastors and 12 students. In 1901 the number consisted of 59 pastors and 33 students for the ministry. The college had become a permanent institution with a property worth \$40,000. British Columbia had a marvelous growth of new churches. Its Convention was organized in 1894, under Rev. P. H. McEwan as Superintendent.

Churches were multiplying at the Coast and inland. A general spirit of hopefulness for the future created a spirit of optimism that was universal. This record would not be complete without noting: "The faithfulness and abundant labors of those who have been Superintendents of Missions during that time. Brethren Mellick, Grant and Vining—and to them, under God, much of the honor is due for the progress made."

During the closing decade of the 19th century, the Baptists organized churches that have since grown to importance: Edmonton, Strathcona and Lethbridge in Alberta; First Church, Vancouver; Regina, and many small churches vital to our existence as a denomination, such as Swan River, Dauphin, in Manitoba; Yorkton, Saskatchewan; Nelson, Jackson Ave., and Mount Pleasant, Vancouver; Trail, Kamloops, in the interior of British Columbia. I could mention many other small churches of that day which are now important members of the Baptist body.

The women's organizations had during the same period, assumed the entire support of Rev. J. E. Davis, in India; that meant doubling the contributions from Western Canada to Foreign Missions in a single year. They had, at the same time pressed to good success the work among American Indians and continued to maintain a church edifice fund. They continued to supervise Scandinavian missions and the *North West Baptist* as a semi-monthly paper. The German churches were growing. Their mission was conducted by the Manitoba and N. W. Conventions, with the help of dollar for dollar coming from the German Baptist Conference of the United States.

Rev. A. Hagar had come to Edmonton, Rev. Wm. Shunke was in Winnipeg, in a growing church; Rev. Geo. Burgdorf had come from Russia and had the first converts from among the Slavic settlers—Galicians. The Doukobors had come in large numbers from Russia, and had settled in large colonies in Manitoba and Saskatchewan. An effort was made to interest them in the Gospel, but it met with little or no success.

Thus ends a mere outline of a very wonderful twelve years of Baptist missions in Western Canada. If a complete record could be given of all that was endured—and enjoyed—by mis-

sionaries, stories of many thrilling experiences would be related.

This chapter records the dawn of a new day of Baptist progress in Western Canada. As the day advances the sky becomes brighter to the close of the nineteenth century. It will be seen in the next chapter how the sun of that new day reached the zenith with scarcely a cloud to be seen.

CHAPTER IX

THE OPENING OF THE TWENTIETH CENTURY A NOTED DECADE

LET me repeat, lest it be overlooked, that the Western Baptist mission was unique in that it was being established not for the people in the country but for the people expected. What a contrast to our missions in India, established during the same period!

Manitoba had become fairly well settled before 1900. There had been a great boom as already stated, in the new country, beginning with the late 70's after the C.P.R. was assured. The city of Winnipeg made wonderful progress. After the collapse of the boom, which was largely confined to Manitoba, in 1885, many years were required before recovery was made.

At the opening of the twentieth century another boom was approaching, even greater than that of the early eighties, because it extended over what was then an unsettled country. The great prairie section of Western Canada was being settled during the nineties, and towns were springing up around every railroad station; and the incoming hundreds of thousands of settlers created a boom throughout the whole West, extending through the mountains to the Pacific coast.

Take a glance at the 800 miles of prairie, reaching to the Rocky Mountains, now the progressive Provinces of Alberta and Saskatchewan. A single railway line passed through it to the Coast; the one hundred miles from this railway to the southern boundary was open prairie; the country on the north side was partly a park country, with scattered timber growing, heavier to the north. In that country, even the old Hudson's Bay fort towns of Prince Albert, Battleford and Edmonton, on the Saskatchewan River had the expectation of growing immediately into cities. Branch railways from Calgary to Edmonton, from Regina to Prince Albert, and the Crow's Nest branch from Medicine Hat, making a southern

route through the mountains, were opened for traffic in the nineties. Up to this time, that whole country was pasture land—a ranching country. Many ranches were established throughout the country, being located near some river, creek or lake at a distance of 20 to 50 miles from each other. Their cattle and horses roamed over the whole country. Except around the corral and about the buildings, there were no fences or boundaries. Every rancher had a brand, which he burned on the side of each animal. This brand was registered with the Government. Each year there was a round-up: that is, the cowboys on horseback, surrounded at equal distances a stretch of country enclosing some hundreds of miles and drove all the stock to some centre, where each rancher picked out his own, recognized by the brand, and drove them to his headquarters. This great ranching district was within what was called the North West Territories, viz., Assiniboia, Saskatchewan and Alberta. They had one central Government. The capital was Regina, where the Legislative Assembly met each year under a Lieutenant-Governor appointed from Ottawa. This sparsely settled district was carefully policed by the Royal North West Mounted Police, which was on constant guard, with one man in each centre. The country was adapted to raising stock: there was a luxurious growth of grass, known as prairie wool, which was very nutritious. The climate, having a dry atmosphere, cattle and horses fed on the range all winter, no housing was needed, except for young stock. Under such conditions little could be done in the way of establishing missions. The cow-boys lived in the saddle, and their movements were very uncertain. The life they lived was not conducive to religion. These conditions prevailed from about 1884, when the first boom in real estate collapsed, and continued until the close of the century, when good seasons seemed to return, and immigration again began to increase and continued until another collapse in 1913-14. The wet seasons, beginning in 1899, continued for years, and settlers were induced to begin cultivating the land, with such success that soon farmers began coming in great numbers. Little towns sprang up everywhere. British Columbia in particular was experiencing a period of marvelous advancement. Gold mines were attracting settlers in large numbers and

towns in the regions of gold mines and coal mines were springing up, thus creating an opportunity to establish Baptist churches. The story is told in detail in the chapter entitled "Finding of the last West."

Western Canada, from Winnipeg to Victoria, during 1904 to 1914, experienced progress never known in any other part of Canada. The population was increasing by leaps and bounds. Cities were growing as the great boom in real estate continued and railroads were being constructed for hundreds of miles in every direction. The Canadian Northern Railway was building a transcontinental road. The Grand Trunk Pacific was connecting its system with the Grand Trunk Railway of Eastern Canada. About \$100,000,000 was spent in railroad construction, which brought wealth into the country. Whole streets of residences were being built in nearly every town and city; bank buildings, apartment blocks and large stores were springing up in all the cities. In Winnipeg alone, the sum of \$12,700,450 was spent in building in one year. The T. Eaton Company and the Hudson's Bay Company both erected great stores.

In 1905, two new Provinces were formed out of the four territories; these were called Saskatchewan and Alberta; and two elaborate parliament buildings were erected. Wholesale firms of the east were planting agencies throughout the country and a rivalry of interests caused marvelous expansion. Coal mines were being opened, as coal had been discovered in the Edmonton district as well as along the Crow's Nest Railway. Real estate values were mounting to fabulous amounts. Lots that were purchased at a few hundred dollars, were sold within a few months for many thousands of dollars. Cities were extending their boundaries by miles of newly surveyed lots. If they had been all occupied, the population in some cases would have been over a million. The whole land was throbbing with activity which was bringing a larger population each year and leading to investments of millions of foreign money, so that there were inviting openings for establishing churches. Each denomination was very active. The Anglicans, Presbyterians and Methodists were all well organized. Each was a Dominion-wide body, so each community could be supplied with a missionary and funds for his support.



RECEPTION GIVEN TO HIS HONOR, J. C. BOWEN, LIEUTENANT-GOVERNOR OF ALBERTA, AND MRS. BOWEN AT THE ALBERTA ASSEMBLY,
1939

SUMMER ASSEMBLIES



ALBERTA BAPTIST ASSEMBLY, McLaurin Beach, Gull Lake



KEATS ISLAND, BRITISH COLUMBIA



STUDY-GROUP, LUMSDEN BEACH, SASKATCHEWAN

Baptists of Western Canada were an isolated unit, for which the denomination of Eastern Canada had no responsibility. This left Baptists tremendously handicapped in the endeavor to overtake the work opening up in this extensive territory. To keep pace with this need and opportunity they required the wisdom of all the progressive leaders and earnest preachers of the Gospel that it was possible to secure. Each denomination was most aggressive in pushing into every possible opening, and there was evident rivalry. Often in a town of two hundred or less, three and four new churches of different faiths would be erected in a year. The need for men to occupy these missions compelled superintendents to cross to England and Scotland and bring out not only theological students but also any young men who had any preaching ability, from any calling in life, to come and minister to these new mission fields.

As already noted, Rev. A. J. Vining resigned the superintendency in 1901. The new century began under a new leadership. The Convention of Manitoba and North West was a separate unit from the Convention of British Columbia, where Rev. P. H. McEwan was superintendent. The story of their progress up to 1907 is told in Chapter Thirteen. At the 1901 Convention at Brandon, Rev. W. T. Stackhouse of Rossland, B.C., was a very popular appointment as superintendent. He was present, and his acceptance gave great satisfaction.

Mr. Stackhouse was a graduate of Acadia University. Before coming to Rossland he had been the successful pastor of Vancouver First Church, and was beloved by all who knew him. As superintendent, he gave much of his time to collecting money for western missions in eastern Canada. He spent two or three months each winter visiting churches in Ontario and other eastern provinces and United States. He was an attractive speaker who could arouse much enthusiasm and secure large gifts. As a speaker, he was in demand at all Conventions, for if he came upon the platform even at a late hour after other addresses, his first sentence created an interest that held the audience spell-bound for the good part of an hour. He could be humorous, pathetic, informing, stimulating. His tall form, like an Abraham Lincoln on the platform, his happy smile and pleasing voice, speaking a message

from his heart, compelled attention and secured sympathy and money for the missions of Western Canada. He travelled incessantly, not only in the West but also in the United States, where he visited New York and secured an annual subscription from John D. Rockefeller of \$12,000 a year for western Baptists. He aided in the opening of new fields, organizing a church, preaching at the opening of new church buildings and anniversaries, and occasionally conducted a series of evangelistic services with some pastors. He was popular in a real sense, for he was wanted everywhere, and always made a real contribution to the gathering he attended. He was most optimistic and believed there were possibilities of growth for Baptist missions that many did not even dream of. He had much to do with the organization of the Diamond Coal Company, near Lethbridge. The property was secured by Rev. C. Padly, and sold to prominent Baptists, who formed the Company. A large block of shares was given to the Baptist Convention, with the hope that it would net a fabulous sum, but this did not materialize.

The West was entering the most prosperous period of its history. Immigration into Western Canada from all nations reached large proportions. For many years it averaged over 200,000 a year. It reached the peak in 1913, when 400,000 new settlers came into the country. Large numbers were coming from Germany, Russia, Poland, Ontario, Sweden, Norway, United States and Great Britain. British immigrants usually averaged 51%. Most of these settled on the land, because it is distinctly an agricultural country. Sometimes a tract of country of 100 square miles would be settled in one season. The Germans and Austrians generally settled in colonies, though all Europeans, more or less, did the same, but not so completely. This aided in planting successful missions among each nationality. The people came with little means. Their first house was a shack, made of logs or sod; if of lumber, it often had to be brought 50 and 75 miles from the nearest lumber yard.

Very favorable seasons continued for many years. There were good crops, and dollar wheat was secured. During 1900-1-2-3 there was an abundance of rain in every district, even in what was previously and has been lately the dry belt.

The mining of coal, particularly in Alberta and British Columbia, became an extensive industry. It is well known that 17% of the coal of the world is in Alberta. In some places the coal is taken out of the side of a mountain by means of a steam shovel and loaded on cars. In the boundary country of British Columbia, the mining of gold, lead and silver brought into existence the towns of Rossland, Columbia, Trail, Greenwood and Grand Forks; in each of which places Baptist churches were built and thronged with people under the enthusiastic leadership of Rev. J. H. Best, Rev. W. T. Stackhouse and Rev. R. H. Trotter, as missions of the British Columbia Convention.

One can best imagine how great was the task which was ahead of the small body of Baptists of Western Canada as they undertook to establish Baptist principles among this heterogeneous mass of humanity—all newcomers of many nationalities and languages—all on the rush to build a home and make money. To gather into an organization the Baptists who had drifted in with the crowds and to find a minister or student to lead them, was no easy task. This opportunity for Christian work will never be duplicated, for there is now no such new country left to be settled by immigrants.

At the Convention at Brandon in 1901, when Rev. W. T. Stackhouse became successor to Rev. A. J. Vining as superintendent of missions, the work loomed so large to many that they thought an assistant to the superintendent would be necessary, to do field work, looking after small churches, visiting new mission stations and attending to correspondence in the office, in the absence of the superintendent. It was a disputed question. Some thought it would be adding a fifth wheel to the coach, and asserted that one man with the help of pastors could undertake all that could be done. However, the vote prevailed to appoint a second man. They appointed Rev. C. C. McLaurin, pastor of Brandon Church. Now he has the unpleasant task of speaking of his own work and in doing so hopes no one will accuse him of misrepresentation or egoism.

Because he had twenty-four years' experience as a pastor (twenty in Ontario and four years in Brandon), and was in the prime of life, in vigorous health, he was selected and

appointed at a salary \$200 less than he was receiving as a pastor. He accepted the task gladly, because it would afford work to his liking and work which he thought he could do better than anything else. He did not want a desk; he was not particularly fond of a study; he always liked to meet people, new people, and could tramp all day, visiting, without feeling weary. He was sure he could help small churches; he could look up Baptists scattered in the settlements; he could gather these together, and give a start to a new church. But what pleased him most was that he would have an opportunity of bringing to people, personally, and in small groups, the story of Salvation. Now, after thirty-eight years, he is more sure than ever that he was appointed to do the work his Master wanted him to do. Every hardship endured or difficulty met was a joy to him. He never had an unpleasant experience or an unhappy hour that he would have avoided, if possible. He never wanted to be in any other position or any other country. He was known as a general missionary.

Mr. McLaurin moved with his family, to Portage La Prairie, and reported for duty in September 1901. His task, that first week, was the delightful one of going to Yorkton, Saskatchewan, to dedicate the new church, just erected by the pastor, Rev. P. R. Carey. Student J. C. Bowen, who had organized the church the previous year, when a student from Brandon college, was assisting. Then Mr. McLaurin went from one church to another, wherever he could help in adjusting difficulties or securing the settlement of a pastor or collecting funds for missions. Because there was no "pass" on the railway, to save cost of travel, he would often be absent from home two months at a time. On January 1st, 1902, a "pass" was secured for him, and for nineteen years he could travel free anywhere on any railway. In the spring of 1902, he went west to Alberta, with a student (the late E. Selley) who was to labor that year in Innisfail. He saw Calgary and the Rockies for the first time on May 1st, 1902. He stopped at Red Deer and discovered several Baptist families, formerly members of Brandon Church, who had settled there. Mr. Selley made Red Deer part of his field, and as a result Mr. McLaurin organized a church of twenty-four members there in September. Then he visited Wetaskiwin, and secured stu-

dent W. H. Ellis (who had lately come from Woodstock college), to carry on, a task which he performed successfully. The church of Wetaskiwin was organized during the same month, and Mr. Ellis had a church built and paid for that year. Mr. McLaurin held evangelistic meetings in Medicine Hat, with student C. Croft; this resulted in several additions and new interest, which enabled the church to become self-supporting. Then there was a gracious ingathering at Didsbury, where Rev. J. E. Pengelly was the first pastor of any denomination to live in the town and where the Baptists conducted the first and only Sunday School of that time. According to the diary of the writer, he kept going all year and averaged for many years twenty thousand miles travel—those were most enjoyable years.

The Convention which met in Logan Avenue, Winnipeg, in July, 1902, was a large and enthusiastic meeting. Mr. Stackhouse read his first report, which aroused much interest. The financial side was discouraging, for there was a deficit of \$5,166.44. Six churches had been organized; nine new men were in charge of churches; twenty students were employed during the summer, and all went with no definite assurance of salary, because of the anticipated deficit in the treasury. For example: H. P. Cross (a student of Brandon College, and afterwards a useful missionary in India), returned from Gilbert Plains with about 25 cents in his pocket and only because a good woman in Brandon boarded him free was he able to take his year in college.

The question of an assistant superintendent was still under dispute, so the writer was appointed for only three months; then again for three months; after that there was no further question. It was a constant delight to him to co-operate with Rev. W. T. Stackhouse, who was a most companionable leader.

The Convention was held in Calgary, July 1903. Never before had it been held west of Brandon, and the attendance was unexpectedly large. Rev. J. R. Coutts, of Carman, was president. Mr. Stackhouse had a very interesting and encouraging report. Receipts for missions from the churches of Manitoba and the North West exceeded by \$2,000 anything ever received. The deficit was reduced materially. It was at this gathering that an historic event occurred: Miss Janet

Robinson, a school teacher and member of the newly organized church in Wetaskiwin, stated on the platform her desire to go to India, but said the Foreign Mission Board had no money. A drunken man had happened to stray into a back seat as she was speaking. He handed J. W. Litch, the pastor, a five dollar bill, saying "Perhaps that will help that young woman to go where she wants to." It was sent to the platform and in about two hours \$1,400 followed, and so Miss Robinson (who is still a wonderful missionary) went to India.

A NEW TERRITORY ENTERED

The general missionary opened missions in Saskatoon and Prince Albert. The work there began in an interesting way.

First, Mr. W. H. Ellis visited a brother and sister in the vicinity of Saskatoon from January to April, 1902. He held some services and discovered several Baptist families. The general missionary visited them more than once during the summer of 1902 after Mr. Ellis had left for Wetaskiwin. On the writer's second visit to Saskatoon, he baptized several converts, about seven miles out from the town, September 14th, 1902, in Sudden's Lake. Mr. W. H. Ellis returned to the field, preaching at Boylston, where the converts had been baptized, and at Saskatoon. Progress continued steadily. In September, 1903, the general missionary organized at Boylston a church which afterwards was absorbed by the church in Saskatoon, where Mr. McLaurin organized the latter in 1904, under the ministry of W. H. Ellis, in Cairns Hall, with twenty-four charter members. On his first visit he found a possible church site at \$60 (\$20 cash, the balance at \$20 a year), but failed to secure the \$20. There was a town of about fifty people and the price seemed extravagant; but the town began to grow very rapidly. After the church was organized, that same lot cost \$450. The Bank of Hamilton loaned Mr. McLaurin, on his own endorsation, \$50. He collected the price of the lot from many sources. Mr. Ellis secured funds, and a neat chapel was erected and opened in January, 1905, by Superintendent Stackhouse.

In 1902, the general missionary continued his journey north of Saskatoon to Prince Albert on the North Saskatchewan

river, and discovered several Baptists who were ready to maintain a preaching service. As a result, Student J. L. Sloat, the present pastor of New Westminster, British Columbia, went to Prince Albert in the spring of 1903 and in September the general missionary organized a church of fourteen members, and secured the lot upon which the present church is built. Rev. F. W. Patterson, of Nena Street, Winnipeg, became pastor in the spring of 1904, and succeeded in having their present church building erected, at a cost of \$3,000, he gathered a congregation which filled the building.

The great district south and east of Regina was being settled that summer, and another large district between Battleford and Edmonton was occupied by the Barr Colony. An Anglican clergyman, named Rev. Barr, assisted by Rev. Hayes Lloyd, brought a shipload of English people, who took possession of about seventy-five miles of territory west of Battleford. The Canadian Northern Railway was surveyed through the district. To visit them, a drive of eight hundred miles, with a team was necessary. This was an historic drive. In a democrat and with a team of bronchos—Billy and Major—the writer drove all the distance to Edmonton, a journey requiring two months. He left the railroad at Carnduff, near Dakota boundary, following trails to Regina; followed the railroad to Saskatoon and then trails, or often no trails, to Edmonton. He camped at night in his wagon, often twenty miles from any other living person. His horses were tethered near the wagon, while coyotes howling on the near-by hills like crying children, often disturbed sleep, and made the horses restless. Often he had a hearty welcome to the shack of a settler and tears of gladness expressed appreciation for a season of reading and prayer and for the gift of some Christian literature. In the Barr Colony, he met experiences too numerous to relate here. He met Rev. Mr. Lloyd, the chaplain, afterwards rector and eventually bishop and head of the Anglican college at Saskatchewan University. Rev. Mr. Lloyd remarked: "The colony is completely Anglican, and there will be no opening for Dissenters for a long time."

The writer secured for the Baptists in Lloydminster, the first lot of any religious body. On this journey he organized four Baptist churches. He visited and made acquaintance

with many Baptists and learned conditions in such places as Arcola, Stoughton, Craik, the Elbow, Raddison, Battleford, Lloydminster, Kitscotty, Vermilion, Innisfree, Vegreville, Lavoy, and Fort Saskatchewan, arriving in Edmonton in a snowstorm after two months of living in a wagon. The next June, the writer made a return journey as far as Saskatoon. His team of horses was used by student W. P. Freeman to go to Lloydminster in 1905, where he organized the present church. The following year student C. Elsey succeeded in erecting a church building. On return journeys, the writer organized churches in: Vegreville, Lavoy, Innisfree, Vermilion, North Battleford and Asquith. He looks back to the time of that journey as one of the most profitable seasons he ever spent on the mission field. The year's work of our general missionary was reported at the 1904 Convention as follows:

"He spent six weeks in evangelistic work; visited nine old fields for the purpose of improving organization or making arrangements for the settling of pastors or students; assisted in the organization of Boylston, Prince Albert and Wolseley churches; secured lots for church buildings in Prince Albert, Lloydminster and Saskatoon; collected \$500 for the first named, and began collecting \$450 for the last named; distributed 3,000 religious papers and tracts; sold 50 Bibles and Testaments and about that number of other good books; helped select location for several Baptist families from the East, to the advantage of our cause; travelled 22,000 miles, 2,000 of which was by team; twice covering the 400 miles between Edmonton and Saskatoon; holding the first Baptist service at Battleford, Vegreville, Vermilion, Prince Albert and a number of other points, also visiting multitudes of Baptists not yet within the reach of the services of a Baptist church; he opened work in eight new places and visited twenty-seven new districts on religious prospecting tours." Comment on the above information was as follows:

"It is evident from this report that Brother McLaurin has not been idle, and we know there are many other things which he did that cannot be written in this report. We desire to put on record our appreciation of his faithful and untiring efforts."

In the spring of 1904, the first class of theological students

graduated from Brandon College—one was J. C. Bowen, whose poor health compelled his retirement after successful pastorates in Dauphin, Strathcona, and Broadway (Winnipeg). He is now Lieutenant-Governor of Alberta. The second was Don McIntyre, who became the first pastor of Pincher Creek, but who is now an invalid in the southern States. Brandon College had a place in the heart of every Baptist in the West, and there was work at hand for its graduates.

The Convention, during 1903, had undertaken a mission among the Galicians. Rev. D. B. Harkness, pastor of Emerson church, was appointed superintendent of missions among the Galicians. These people had been coming in large numbers from the Province of Galicia in Austria. They belonged to the Slavic race, and other Slavic people, both Ukrainians and pure Russians, were settling on land in the three Prairie Provinces. There were 45,000 already in Manitoba and large settlements in Saskatchewan and Alberta. The story of this work is recorded in Chapter XVIII.

In the following year, Mr. Harkness was appointed as overseer of all non-English speaking missions and reported at the Convention concerning the work being carried on among the Germans, Scandinavians, including Swedes, Norwegians and Danes, and also among Hungarians and Indians. Very marked progress was being made among all these people. Here are outstanding items: The Rev. Wm. Schunke, pastor of the German Baptist church, in Winnipeg, was appointed field secretary of German missions for the three provinces in 1904. He was well qualified, an experienced pastor and a warm hearted leader with a strong conviction that Baptists had a message that was vital to the spiritual development of his people. The story of the beginning and growth of this flourishing cause is included in Chapter XVI, "German Missions". It was in 1904 that the Rev. F. Palmberg was appointed Field Secretary of the work among the Scandinavians. He was a brother beloved and welcomed among his people everywhere and made large contribution to the work. The mission among the Galicians or Russo-Ukrainians, as they were sometimes called, was difficult. There were few Baptists among them in the old land, and no training school on this continent from which to secure preachers or teachers. The Germans could

secure trained men from Rochester, New York; the Scandinavians could also secure trained men from their college at Morgan Park, Chicago, and later from Bethel College, St. Paul, Minnesota. The work among the Hungarians was becoming very interesting, and through the efforts, at the beginning, of a few very consecrated laymen, the mission had an encouraging beginning. The work among the Indians, on St. Peter's Reserve, which began back in 1890 and had been carried forward under the superintendency of Rev. H. G. Mellick, was now (1904) carried forward by R. W. Sharpe, who, in order to engage in this work, gave up a lucrative business in London, Ontario. All the work among non-English speaking people was promoted by the Convention of Manitoba and the North West. These churches were reported in the year book in the same column as English-speaking churches.

At this time an "Edifice Board" was appointed, taking that task out of the hands of the Women's Missionary Society, which had been carrying it on successfully as one of its first tasks. Mr. A. N. Barber, of Hamilton, Ontario, had given \$4,000 to be loaned at low interest to aid small churches to erect edifices. The members of the Board were: G. F. Stephens, I. H. Fairchild, W. Findlay, John Stovel, Dr. Clark, Mrs. J. F. McIntyre, Mrs. J. M. Campbell, Mrs. W. M. McBride, Miss M. J. Reekie. When the women passed this work on to the Board there was the sum of about \$2,000 loaned, which was being repaid. Rev. A. J. Vining, the eastern representative, had secured \$2,600 towards this fund from donors in Eastern Canada. In 1906, more donations were added, making the amount controlled by the Board at that time \$10,000. In 1907, the executive of the Board became the Edifice Board. The funds were absorbed by the executive and never after reported separately as an Edifice Fund.

A MISSION AMONG THE ICELANDERS, who had settled in and near Winnipeg was begun in 1896. There were about four children at the first session of the Sunday School, but the interest grew rapidly. It was conducted by William Phillips and members of the First Church. Rev. D. Brown, a well known pastor of Ontario, afterwards, was the first missionary. The work was conducted in English, as the children could use English as well as Icelandic. The Sunday School num-

bered in 1900 more than 25. R. K. Gonder, who had lately joined the ranks of the Baptists, carried on the work successfully for some time. There was a number of converts, who became very zealous disciples, and in 1906, were absorbed by the English speaking Baptist churches. Brandon Church had received several devoted converts from among Icelanders.

UNION OF BAPTISTS AND DISCIPLES

In 1906, a question of great importance arose, viz., the union of Baptists and the Disciples or "Christian Church". The general secretary of the latter body from the United States, Rev. W. J. Wright, and Rev. J. A. L. Romig, the Canadian representative, met a responsible committee of the Baptist Conventions, consisting of Rev. D. B. Harkness, Rev. W. T. Stackhouse, W. A. McIntyre, and Rev. J. B. Warnicher, who completed agreement acceptable to both parties. This was accepted by the Baptist Convention of Manitoba and North West, and as a result, Union churches were formed in Vermilion, Ponoka, Okotoks, Nanton, Yellow Grass and Innisfree. The two churches also came together in Portage La Prairie. It was agreed that the name of these churches, as recorded on the church door and in all announcements, would be "Church of Christ (Baptist and Disciple)". However, within a year, or at most three years, this union ceased. Each of these churches went back to its former status, in its former denomination.

UNION OF MANITOBA AND BRITISH COLUMBIA

In 1906, Rev. W. T. Stackhouse became superintendent of the British Columbia Convention (where he was personally known) in addition to his other great task. On account of this new burden being placed upon the superintendent, and because of the rapid growth of the country it was concluded that more than one general missionary was needed, in order to enter all the openings for possible new missions. The territories were formed into two Provinces, of Saskatchewan and Alberta. One general missionary was appointed for each Province: Rev. C. K. Morse (pastor of Pilot Mound) to Manitoba; Rev. C. B. Freeman (pastor of Moose Jaw), to Sas-

katchewan; Rev. C. C. McLaurin to Alberta, and Rev. D. E. Hatt (of Carman), to British Columbia.

The union under one superintendent led to a union in our Convention of all churches of the four Provinces.

THE BAPTIST CONVENTION OF WESTERN CANADA

At Calgary on the 20th of November, 1907, a gathering of delegates from churches of both Conventions organized "The Baptist Convention of Western Canada". There was a large and very representative delegation. Rev. P. H. McEwan, a pastor in Vancouver, presided. Rev. W. T. Stackhouse gave a report, a comprehensive review of the movements of the past year, resulting in this united gathering.

In the early history of Baptist development, one Convention of Baptists of Manitoba and British Columbia (because of the distance of 1,600 miles), would have been thought absurd. But now that churches were located along the way, 800 miles to the Rockies, and churches were also springing up through the Rockies to the Coast, they were naturally one body. Many commercial travellers covered the whole territory. Easy transportation was supplied. Union meant strength, a fact which has been absolutely proved. Whether the Convention was held in Vancouver or Winnipeg or Calgary, there was always a good attendance of delegates.

The first president was Hon. A. C. Rutherford, at the time premier of Alberta. The other officers represented all four provinces. The four general missionaries, already mentioned, had each a big task in the several Provinces. Each Province had an annual Provincial meeting, and the general missionary had to report to the Convention. Rev. W. T. Stackhouse, who had been largely instrumental in bringing about Union, became General Secretary and Rev. D. B. Harkness his assistant. Winnipeg was the centre, although there was a proposition to move to Calgary, which was considered more central. The two papers, the *Western Baptist*, of B.C., and the *Northwest Baptist*, of Winnipeg, amalgamated as the *Western Outlook*, a semi-monthly issue, published in Winnipeg, with Mr. Harkness as editor-in-chief.

THE BAPTIST COLLEGE

At this organization meeting, the colleges being promoted by the Baptists, were very fully discussed. Rev. A. P. McDiarmid, Principal of Brandon College, gave a most encouraging report as to the growth of the student body and a favorable financial outlook. In British Columbia, Rev. A. J. Saunders, of Greenwood, had secured pledges of \$30,000 to promote a college in that Province. The Ritchie brothers, late of Pilot Mound, Man., made a gift of what was supposed to be a desirable site in Summerland, overlooking Okanagan lake. E. W. Sawyer, D.C.L., of Acadia University, became principal. He reported the completion of their first building and an attendance of fifty students. At this same meeting, there was considered an offer from Mr. A. J. McArthur, a devoted Baptist, of a beautiful and valuable site in the city of Calgary and a large donation of money for the establishing of a college in Alberta. The story of these colleges is found in Chapter XV.

CHURCH UNION

When the union of Presbyterians, Methodists and Congregationalists of Canada had been settled, a last-minute invitation was extended to the Baptists to unite in making "The United Church of Canada". The question was introduced at every Baptist Convention in Canada. The reply, after giving a statement of the convictions of truth for which Baptists stood, was thus briefly stated: "It is because of these principles, which represent to them the Divine Will, that Baptists find it necessary to maintain a separate organized existence. In relation to these matters they can make no compromise, but feel themselves under a divinely imposed obligation to propagate their views through the world."

THE BAPTIST UNION OF CANADA

Several times, as it has been noticed, attempts were made to bring the Baptists of Canada into one Convention or union and, like other denominations, to promote home missions from one centre, throughout the Dominion. Again, at this time,

the question was introduced and a committee from each Convention met and formed a plan of union. The West was specially interested because of this, the greatest Baptist home mission field in the world could thus become the responsibility of Baptists, east as well as west, many promising fields could be occupied. The Conventions of the Maritimes, of Ontario and Quebec, and of Western Canada, each appointed a representative upon a Dominion-wide committee, as follows:

FROM THE MARITIME PROVINCES

Rev. D. Hutchinson	St. John, N.B.
Prof. H. C. Creed, Litt. Dr.	Fredericton, N.B.
Rev. Joseph McLeod, D.D.	Fredericton, N.B.
Rev. S. W. Cummings, D.D.	St. John, N.B.
Judge F. W. Emerson	Moncton, N.B.

FROM ONTARIO AND QUEBEC

Rev. W. E. Norton, D.D.	Toronto
Rev. W. J. Scott	Toronto
Rev. J. G. Brown, D.D.	Toronto
Rev. S. S. Bates, D.D.	St. Catharines, Ont.
Rev. A. A. Cameron, D.D.	Ottawa
Rev. H. F. Laflamme	Toronto
Mr. R. D. Warren	Toronto

FROM MANITOBA AND THE WEST

Rev. D. B. Harkness, M.A.	Winnipeg, Man.
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FROM GRANDE LIGNE MISSION

Rev. J. A. Gordon, D.D.	Montreal
Rev. Edwin Bosworth	Tillsonburg, Ont.

Rev. H. F. Laflamme was the chairman and W. J. Scott, secretary. Credit for arrangements was largely due to Mr. Laflamme. The Committee in-full, met at points from Halifax to Vancouver. A Constitution was made as a basis of the Union. Each unit at its annual meeting adopted it, unanimously. A Convention with representatives of all three units assembled in Ottawa on November 4th and 5th, 1908, at the

close of the Ontario and Quebec Conventions, to complete the organization. But when the basis of union was brought to the Ontario and Quebec Conventions for acceptance, it met with opposition. D. E. Thomson, a leading barrister of Toronto, and others considered the basis of union as impossible. A half day was spent in hot discussion. A compromise was made, appointing a commission to reconstruct the Constitution. This Committee of twenty was appointed, and a Committee of all three Conventions met in the Autumn of 1909 to organize. The Constitution was adopted unanimously at a meeting of the Maritime Convention in 1909, held in St. John's, N.B. At the Convention of Western Canada, held in Vancouver, November 1909, it was adopted most enthusiastically. In the minds of the Baptists of Western Canada, the Union was a foregone conclusion. They fully expected as its result a great forward movement in Western Missions. They even voted in favor of Toronto being headquarters of the Canadian Baptist missionary enterprise. The Convention was never called to meet. Thus ended the fourth attempt to form a Baptist Union of Canada. While all the large denominations of Canada have a Dominion-wide organization, including every church from Halifax to Victoria, it has seemed impossible for the Baptists to get together—"You in your small corner and I in mine"—seems to be our slogan.

During 1904, Rev. A. J. Vining, who had been in the pastorate since his retirement from the superintendency, became the Eastern representative. Encouraging gifts of money were sent in to the treasurer. The increase in funds from Western churches was growing at the rate of several thousand dollars each year. Mr. Vining went to England, and in a most successful canvass among churches that gave him a hearty welcome, returned with six and seven thousand dollars a year, so that the long standing deficit was wiped out in 1908. In that year, Rev. A. J. Vining returned to the pastorate, and Rev. J. B. Warnicker was appointed as the British representative, a position which he held for a few years. The support from the churches of Britain continued to grow less each year, and has now been nil for some time.

Rev. Walter Daniels of Red Deer became the eastern representative in 1907-08; a position he held for eight years,

with great credit to himself and advantage to the cause. A report states: "His labor has been untiring, his enthusiasm unabated, and his acceptability to the churches growing." The collections from Ontario and Quebec and Western Missions had about doubled. During these last two years, one of the young and aggressive pastors, Rev. A. T. Robinson, conceived the idea of the Industrial Guild of the Great Commission (I.G.G.C.). He undertook to secure from every Baptist farmer a promise to sow a certain number of acres each year, the entire proceeds of which was to go to missions. It started out with great promise, but eventually, in a year or two, ceased to function. Every city in Western Canada was growing rapidly, and the building permits were mounting into the millions, in 1908. The building permits of that year mounted to over \$12,000,000 in Calgary. Rev. F. W. Paterson, the pastor of First Church, Calgary, had a vision of the growth that was afterwards realized, and urged his people to extend unselfishly in securing lots and buildings for four new Baptist churches. The churches organized were: Heath, Olivet, Hillhurst and Crescent Heights. This diminished the number of members of his own church in 1907-08, but it was a diplomatic move that has made Calgary a strong Baptist centre.

A YEAR OF SPECTACULAR ADVANCEMENT

No report ever presented to a Baptist Convention, in all history, reveals more outstanding activity and progress than the report of 1908. The financial advancement was marked. In the previous year \$9,165.50 was raised for missions. This year (1908) from the same territory, Manitoba, Saskatchewan and Alberta, the Treasurer reports \$16,510.16; an increase of \$7,344.66. The net collection from all sources in the previous year was \$35,784.85. In 1908 it was \$45,215.24. There was a general advance in the liberality of the churches, e.g., thirty-four churches gave on an average, for all purposes, \$20 per member; nineteen exceeded \$30; eight gave more than \$40; four beyond \$50; two beyond \$60, and one beyond \$82. Here are the figures for some of the contributions to Missions:

First Church, Calgary gave	\$4,361.41
First Church, Winnipeg	4,019.29
Portage La Prairie	563.00
Pilot Mound, Manitoba	388.00
Medicine Hat, Alberta	368.00
German Church, Winnipeg	974.00

At the Convention of 1908, the year of spectacular growth, the general secretary reported as follows:

"In presenting the report of our churches, we have cause for great encouragement, for in spite of adverse conditions which have hindered our missionaries from entering many new fields, we are yet able to report twenty-nine new churches organized. If we add these to the total list, as presented in our last year book, the number of churches would stand at one hundred and ninety-six.

NEW CHURCHES

"The new churches which we report this year are: Adanac, Sask., organized August 23rd, 1908, 16 members; Angus Ridge, Alta., organized October 13th, 1907, 20 members; Calgary, Olivet, September 3rd, 1907, 43 members; Calgary, Morleyville Rd. (Hillhurst), August 27th, 1908, 31 members; Claresholm, Alta., August 4th, 1907, 15 members; Edmonton, Syndicate Avenue, July 28th, 1907, 35 members; Enderby, B.C., December 22nd, 1907, 12 members; Elmwood, Winnipeg, January 9th, 1908, 47 members; Estevan, Sask., June 14th, 1908, 23 members; Gorlitz, Sask., June, 1908, 15 members; Granum, Alberta, August 4th, 1907, 24 members; Hawkeye, Alta., August 15th, 1907, 13 members; Herbert, Sask., (Ger.), March 20th, 1908, 16 members; Innisfree, Alta., August 26th, 1907, 40 members; Kitscotty, Alta., November 3rd, 1907, 9 members; Lavoy, Alta., November 10th, 1907, 7 members; Marysville (Stettler), Alta., August 2nd, 1908, 17 members; Pigeon Lake (Scand.), Alta., March 15th, 1908, 7 members; Pincher Creek, South Alta., January 30th, 1908, 30 members; Reid Hill, Alta., August 27th, 1908, 19 members; Salmon Arm, B.C., January 2nd, 1908, 9 members; Summerberry, Sask., April 9th, 1908, 22 members; Sunshine, Sask.,

Sept. 22nd, 1907, 18 members; Wadena (Scand.), Sask., November 2nd, 1907, 19 members; Wetaskiwin (Scand.), Alta., June 24th, 1908, 12 members; Vegreville, Alta., November 10th, 1907, 32 members; Central Fairview, Vancouver, July 15th, 1908, 40 members; Grand View, Vancouver, July 10th, 1908, 29 members; Yellow Grass, Sask., October 28th, 1907, 15 members. The total membership of these churches was 640.

BAPTISMS

"We rejoice to report that from the standpoint of baptisms the past Convention year has been the greatest in our history as a denomination in Western Canada. Many of our churches have had ingatherings through revival effort or through the regular course of the ministry. The total ingatherings from reports already received is 1,044. We feel safe, however, in estimating that the number of baptisms throughout the whole territory for the past fifteen months will reach at least 1,150. The largest number in any one church is placed to the credit of First Church, Winnipeg, with 100. Calgary First Church follows with 69. Others with large increases are Yellow Grass, 61; Broadway, Winnipeg, 59; Ebenezer (German), Yorkton, 57; Portage La Prairie, 36; Brandon, 30; Lloydminster, 29; Quill Lake, 25; Tabernacle, Winnipeg, 24; Calgary, Heath, 22. In this connection, we desire to make special mention of the services rendered by the Evangelists. J. W. Marshall, H. G. Bennett, F. W. Dafoe, A. L. Romig and F. H. Leonard. These have all during the past year spent periods among the churches of Western Canada and by their services have, we believe, brought lasting strength to the churches visited. We would make special mention of the blessing which came to some of our smaller churches and the student mission fields through the labors of Brethren Dafoe and Leonard, and would voice our emphatic conviction that no better investment could be made than that which will pay the permanent salary of an evangelist to do work in the outlying districts where our missions have been established. As we look back over the months, and see the progress that has been made by the churches, and count up the records of blessing which have attended the ministry of our missionaries, we would recognize

with the deepest gratitude the work of the Eternal Spirit upon the churches and communities of this new land. We cannot as yet give definite figures on total membership, but we feel safe in estimating that the present enrolled strength of Baptists in the West is very considerably above 11,000.

OUR FINANCES

"This is the phase of our report which we approach with mingled fear and satisfaction. On the one hand the effect of the depression has been so general and so long continued that funds which we felt assured were almost immediately available fifteen months ago have not yet come into our treasury. On the other hand, there have been many most encouraging instances of heroic self-sacrifice. In response to appeals sent out by the General Board nineteen churches declared for self-support. This list is as follows: Birtle, Dauphin, Hartney, Medora, Melita, Rapid City, Stonewall, Broadway, Winnipeg, Prince Albert, Calgary, Morleyville Road, Calgary, Lethbridge, Pincher Creek, Red Deer, Cranbrook, Kelowna, Central Fairview, Vancouver. In response to a similar appeal, the following reduced the amount of their application for grant from the general treasury: Calgary Heath, Gladstone, Langham, Quill Lake, Rouleau, Edmonton, Syndicate Avenue; Chilliwack, Chemainus, Grand Forks, Nanaimo, Peachland, Grand View and North Vancouver, Vermilion, Whitemouth, Grand-Mere (Scand.) Winnipeg and the Vernon-Armstrong-Enderby field. In giving these names a place in our report we desire to voice the board's deepest appreciation of the sympathetic assistance thus rendered by the churches; but most of all we wish to place on record a testimony to the uncomplaining self-sacrifice of many of our pastors and missionaries who urged the reduction of grants at personal loss. Their faith in the efforts of the Board and their messages of encouragement have been a source of constant support and cheer. As Baptists of Western Canada, we can congratulate ourselves that there are in our ranks men who are the true successors of those who, in other lands and other generations, accepted the challenge of a Gospel which entails burden-bearing and patient endurance of trials without any hope of personal reward.

NEW BUILDINGS

"Mention has already been made of the fact that immediately preceding the period for which we report and during the early part of that period, many building enterprises were undertaken; most if not all of these have been carried to a successful issue. New church edifices have been dedicated in the following places: Elmwood, Winnipeg; Strathclair; St. James, Winnipeg; Oak Bank; Weston, Winnipeg; Lac du Bonnet; Emmanuel, Winnipeg; Guernsey; Morleyville Road, Calgary; Crescent Heights, Calgary; Syndicate Avenue, Edmonton; Lavoy; Vegreville; Kelowna; Revelstoke; North Vancouver; Central Fairview, Vancouver; Grand View, Vancouver; Armstrong; Robson and Proctor. Indian Head and Enderby purchased buildings and dedicated them. In a number of cases direct grants had been promised from the general treasury of the Convention; while it will be immediately evident that a building undertaking in any home mission community detracts from the local ability toward the support of the missionary. In respect to the erection of buildings and the securing of lots, the period for which we report has been the most active in our history, despite the financial conditions which have prevailed during the latter months. We lay special emphasis upon this phase of our missionary work, feeling that the increased activity in this field more than accounts for the increased expenditure of the period.

NEW MEN IN THE MINISTRY

"Never in our history have we welcomed such a large number of new men into our ministry. Fifty-four new pastors and missionaries were settled in fields during the year. There were as follows:—C. C. Anderson, Langham; A. J. Archibald, Saskatoon; E. J. Bridgeman, Claresholm; W. S. Black, Innisfail; A. Calhoun (S), Didsbury, out stations; A. F. Cobb, Nanton; F. A. Currier, Winnipeg; B. Goodfield, Red Deer; M. Fabian, Winnipeg; A. Gordon (S), French; J. E. Gosline, Weyburn; R. E. Harkness, Lavoy; E. L. Hundorff, Scandinavia; F. Hoffman, Winnipeg; H. C. Harris (S), Gilbert Plains; J. Holmes, Asquith; C. W. Jackson, Brandon; F. H. Jeffrey (S), Wolseley; T. B. Keelan, Frank; D. Long, Calgary;

Emil Lundkvist, Brandon College; J. McDermid, Edrans; D. C. McIntosh, Carman; M. A. McLean, Portage La Prairie; J. N. McLean, Winnipeg; D. J. McPhail, Melfort; A. J. Milton, Touchwood Hills; C. B. Milberry, North Battleford; P. G. Mode, Winnipeg; J. B. Neild (S), Lloydminster South; A. B. Nordlund (S), New Norway; G. W. Orris (S), Rose Plains; A. S. Parnall, Carnduff; F. W. Pattison, Didsbury; P. A. Peterson (S), Wadena; W. U. Pickel (S), Neilby; G. A. Paull, Boissevain; D. R. Poole (S), Guernsey; J. T. Priest, Hartney; W. F. Price, Dauphin; W. E. Raynor, Owenstown; Jas. Robinson (S), Moose Jaw out-stations; A. A. Shaw, Winnipeg; Andrew Smith, Rapid City; E. J. Stobo, Winnipeg; I. W. Thomas, West Wetaskiwin; C. J. Tingley (S), Sheho; W. F. Travis, Quill Lake; L. C. Whitelaw (S), Independence; H. F. Widen (S), Battle River; A. C. Woodward (S), Grayson." [(S) - student.]

THE LAYMEN'S MISSIONARY MOVEMENT

This movement was creating a new interest in missions. Campbell White, J. R. Mott and leaders of the foreign missionaries of North America were holding meetings in all the large towns of the west. Their slogan was "The evangelization of the world in 25 years". There were missionaries to go, and more money was needed, if the Christians were ready to give it. Their plan was that 10c a week or \$2.50 per year from all Christians in the civilized world would supply sufficient funds. This plan created a new interest and was the beginning of weekly envelopes for missions.

The Rev. W. T. Stackhouse put his life into it. He proposed that we should raise \$100,000 a year beyond what we are now doing, as Baptists of Canada. A dozen men met in Rev. F. W. Patterson's house in Calgary at a supper, and pledged \$11,000 a year for three years, as a result of his presentation of the scheme of the "Big Four Fund". Then he went east and west in a wonderful campaign, in the four provinces, with the expectation that this would be realized. A new policy of enlargement was inaugurated; new districts entered; new men induced to come from anywhere to enter these new fields. The purchase of lots in nearly every town and erection of buildings were planned. I quote from his report: "The day of small things was not to be despised, but now the little one has become a thousand and the large-hearted generosity of

our constituency is making possible a forward movement in our work in western Canada, which bids fair to exceed anything in the history of home mission work in any country". Mr. Stackhouse had a busy year. He was invited to Ontario, where he spent much time, awakening an interest in his "Big Four Fund". A large portion of this fund was subscribed—gifts in sums of \$1,000 to \$2,000 for three years. But disappointment was expressed when, at the next year's report, it was shown they had not raised any more than the previous year. A depression had come over the country; the boom in real estate had collapsed, so that churches could not raise as much as previously and the pledge of large sums to the "Big Four Fund" could not be met. The deficit in the treasury was over \$26,000. Can you visualize the disappointment?"

Dr. Stackhouse, (he had been honored with that title by his Alma Mater, Acadia University) resigned the position as general secretary of the Baptist convention of western Canada to become field secretary of the Laymen's Missionary Movement for the Baptists of all Canada. After a year of vigorous effort, he was invited to take a similar position with the Northern Baptist Convention of the U.S.A. To this he gave his best, travelling from Boston to San Francisco. His departure from Western Canada was deeply regretted, for he was known and loved by every Baptist household in Western Canada. Dr. Stackhouse has left a pleasant memory that is cherished by all who toiled with him. Perhaps his optimism was his greatest weakness, though it never was beyond possible attainment, but those who could have made his propositions a reality, never caught his vision.

We close the story of the progress made during the first decade of the twentieth century by giving a tabulated statement revealing progress such as Baptists never experienced during any other decade in any Baptist Convention of Canada, since the first Baptist missionary touched its shores.

FUNDS RAISED FOR MISSIONS

	1901	1911
Manitoba and North West Territories	\$ 6,850.17	
Manitoba		\$ 11,066.05
Saskatchewan		4,974.08
Alberta		12,658.69
British Columbia	2,736.22	12,934.09
		9,148.75

German Churches	778.33
Scandinavian	1,194.08
Total.....	\$ 9,586.39 \$ 52,754.07

INCREASE IN PROPERTY VALUES OF BAPTIST CHURCHES
AND COLLEGES

	1901	1911
Property Value in all Units	\$53,140.00	\$290,000.00
Number of Pastors and Missionaries	89	181
Money from all sources, spent in Home Missions. .	\$19,817.20	\$ 97,806.57
German Churches	11	25
German members		2,149
Scandinavian Churches	2	26
Scandinavian members		659
Russo-Ukrainian Churches		2
Russo-Ukrainian members		33

PROGRESS OF ONE DECADE—1901-1911

Population by Provinces	Population by Cities	1901	1911
Manitoba	Winnipeg	255,211	455,614
	Brandon	42,340	136,704
		5,620	13,338
Saskatchewan	Regina	91,279	492,452
	Saskatoon	2,249	30,213
	Moose Jaw	113	11,629
		1,558	13,823
Alberta	Calgary	73,022	374,603
	Edmonton	4,392	43,704
	Lethbridge	4,176	31,064
		3,072	9,035
British Columbia	Vancouver	175,657	392,480
		27,010	100,900

INCREASE OF BAPTIST POPULATION 1891-1921

By Provinces	1891	1901	1911	1921
Manitoba	10,112	9,168	14,003	13,052
Saskatchewan	1,032	2,416	18,371	23,696
Alberta	523	3,010	19,491	27,829
British Columbia	3,098	6,506	17,228	20,158

GROWTH OF CHURCHES

	1901	1911
Manitoba	52	58
North West Territories (Alberta)	29	69
(Saskatchewan)		51
British Columbia	19	37
Total.....	100	215

GROWTH IN MEMBERSHIP—

Manitoba	3,368	4,000
North West Territories (Alberta)	1,400	3,316
(Saskatchewan)		1,577
British Columbia	1,321	2,190
German churches (members)		2,150
Scandinavian (members)		1,653
Total.....	6,089	14,385

There were several causes for the marked growth of the Baptist denomination in Western Canada during the first ten years of the century.

FIRST, the increase of population, mostly from immigration, has never been duplicated in the history of the country. Large numbers of Baptists came to Western Canada from all parts of the world. In many cases the charter membership of churches consisted largely of immigrants from Eastern Canada, England and the United States. The increase of Baptist population in each province varied. The tabulated statement shows that Alberta had the largest increase, and therefore, naturally the greatest number of churches organized. Saskatchewan had the largest increase of population, but 50% came from European countries, where Baptists were not numerous. Manitoba shows a smaller Baptist population in 1901 than in 1891, because many, including Baptists, were moving into the western provinces, where climatic conditions were more interesting and where new towns and industries were developing. And yet, because of the great growth of Winnipeg and other cities, the Baptist churches were increasing, also the membership in Manitoba. Some churches in Alberta and British Columbia were composed almost entirely of Baptists from Manitoba. Vancouver churches profited greatly from the labors of missionaries in the older provinces.

A second cause accounting for the marked growth during the ten years referred to, was the labor of the general missionary in each province. His whole time was given to visiting new towns and settlements coming into existence and thus meeting Baptist people as they were being located. He also held evangelistic meetings, the result of which often was a new Baptist church. These four superintendents added to the overhead cost of the mission, but the work could not be done by one general secretary in the office at Winnipeg and pastors of churches, when the country was developing so rapidly. Rev. C. K. Morse, in the older province of Manitoba, was fully occupied in looking after the new settlements in the north and keeping the churches open, where the membership was depleted because of emigration. Winnipeg, which was growing so rapidly, saw many new missions being planted. Mr. Morse's diligence and aggressiveness helped to produce the wonderful report of 1908.

There was similar growth in other parts. The Rev. C. B. Freeman had the hardest task. The population of Saskatche-

wan was sparcely settled over a tremendous territory with few railroads. His heroic work is referred to elsewhere, though he remained at the task for one year. Alberta, which reported the largest number of new churches had advantages. The country became well settled along the railroad from Lethbridge to Edmonton, and good towns were found growing about nearly every station, and a group of Baptists found in nearly every one, and the cities of Calgary and Edmonton were growing and throbbing with life. Moreover, the province of Alberta had a larger number of cities than any other of the four. In British Columbia, the Rev. D. E. Hatt had the opportunity of working in the most rapidly growing city of Canada, with the prospect of Vancouver eventually becoming the largest city of the Dominion, situated as it is on the Pacific Coast. Indeed, many prophesy that during the century it will vie with any city on the Atlantic Coast. Then the development of the fruit-growing valleys of the Columbia and Okanagan was bringing in the very finest class of settlers, many of them being Baptists. All these considerations made the first decade of the twentieth century pregnant with opportunity for Baptist growth. What was accomplished was not more than should have been expected.

CHAPTER X

ORGANIZATION OF THE BAPTIST UNION OF WESTERN CANADA — 1909-1921

It is quite natural that the organization of the Baptist Union of Western Canada should be the heading of this chapter, for the story of the last chapter really closed at the end of 1908; although the tabulated statement conveniently follows the census years, and shows progress between 1901 and 1911. As Dr. Stackhouse had become field secretary of the Laymen's Missionary Movement for the Baptists of all Canada, Rev. D. B. Harkness was appointed his successor as General Secretary of the Baptist Convention of Western Canada and Rev. C. W. Jackson, pastor of the Brandon Church, his assistant.

The third annual meeting of the Baptist Convention of Western Canada convened with the church in Moose Jaw, Saskatchewan, on November 11th, 1909, and was unusually large and enthusiastic. The first and chief business was to hear the proposition from the executive committee regarding a change of organization. The Constitution had been printed in the last Year Book, and was now presented by Rev. D. B. Harkness, who was its chief promoter. The convention was a gathering of representatives from all churches of all provinces of all nationalities, but the "Baptist Union" was to be composed of representatives from the Provincial Conventions and the several conferences of the non-English-speaking churches. There was to be a triennial meeting of a popular kind, made up of delegates directly from all churches. The following passages show the scope of the proposed organization.

"The Union shall have control of the home mission work, foreign mission work, publication and educational work, carried on in the interests of the Baptists of Western Canada and any other phase of denominational enterprise, such as ministerial superannuations, insurance, loans on edifices and like interests, which may be determined from time to time by the Union".

Furthermore, a Convention was to be organized in each

province, and a Constitution was to be submitted to every Convention for adoption. Each Provincial Convention and each non-English Conference (German, Scandinavian, Russo-Ukrainian etc.,) was to be a unit of the Union, to which it had a right to send a representative, one for each two hundred members of the churches of the Unit. Each unit was to be autonomous and holds its own meeting, appoint its superintendent, collect money for missions and education, and pay all such funds into the treasurer of the Union and report to the Union annually. From its budget the Union was to grant the amount that each unit should have to carry on its home mission work.

There was free discussion. The proposal was opposed by some, who considered that the indirect representation from the churches through the Convention was a departure from the democracy which was fundamental to Baptist policy. Eight votes opposed it, but apart from that it was enthusiastically adopted, and there was unanimous co-operation immediately. The completion of the organization depended upon its acceptance by the Provincial Associations and their adoption of the suggested constitution. There could be no Union if the units did not send delegations. It was argued that there were many advantages in the organization of a Convention in each province as a unit of the larger body—the Baptist Union.

1st. All other religious bodies were organizing provincially, so it was a natural division of labor.

2nd. Each province covered a large area, which was filling up with people.

3rd. All organizations—social, political, etc., tended to centre at the capital of the province, and it was natural that the denomination should do so too.

4th. The proposed organization made one compact field of service for, a superintendent of missions, small enough that he could have an intimate acquaintance of it, and large enough to demand his full time and all his strength.

Reports were received from each unit of the Union. During the year, Rev. C. B. Freeman, after two years of arduous and successful oversight of home missions in Saskatchewan, resigned and became pastor of Prince Albert, and Rev. C. K. Morse resigned the similar position in Manitoba and became pastor of Emmanuel Church, in Winnipeg. For financial reasons, Rev. T. M. Marshall was then appointed General Missionary of both provinces. He therefore reported for two provinces. Rev. C. C. McLaurin for Alberta, Rev. D. E. Hatt

for British Columbia, Rev. F. Palmburg for Scandinavian Conferences, Rev. F. Hoffman for the German Conference, Rev. Ivan Shokatko for the Russo-Ukrainian or Galician Conferences. Rev. A. P. McDiarmid, D.D., for Brandon College, Dr. E. W. Sawyer for Okanagan College and Rev. W. T. Stackhouse, as secretary of the Laymen's Missionary Movement. He had visited churches from Cape Breton to Victoria, and here told of the marvelous progress of the movement; Revs. A. McDonald and J. F. McIntyre were the only two, at this gathering who had been present when the Manitoba Convention was formed, in 1882.

The following officers were appointed in 1909 and for historic purposes they are entered here:

President—	J. F. McIntyre, Esq.
1st Vice-President—	Hon. G. V. Bulyea, Lieut.-Gov. of Alberta.
2nd Vice-President—	Rev. G. Harman Jones, Regina, Sask.
3rd Vice-President—	C. W. Clark, M.D., Winnipeg, Man.
4th Vice-President—	Rev. H. Francis Perry, D.D., Vancouver, B.C.
Recording Secretary—	R. J. Kennedy, Winnipeg, Man.

MEMBERS OF THE BOARD, RETIRING

1910	1911	1912
Albert Turnbull	J. P. Frith, Man.	W. Marchant
Rev. C. B. Freeman	Rev. C. K. Morse	W. Findlay
Rev. T. M. Marshall	Rev. D. E. Hatt	J. C. Bowen
		Rev. M. A. McLean
		Robt. Moffatt
		Rev. F. W. Patterson
		Rev. G. J. C. White
		Rev. A. A. Shaw
		Henry Hilton

EX OFFICIO MEMBERS

Rev. A. P. McDiarmid, D.D.	Rev. D. B. Harkness, Gen. Sec'y.
E. W. Sawyers, LL.D.	Rev. C. W. Jackson, Asst. G. Sec'y.

Much enthusiasm was manifest and there was promise of decided advance. The closing sentence of the minutes read:

"The meeting closed one of the busiest, but from many points the most inspirational and epoch-making Convention ever held in Western Canada". The women at this meeting organized to co-ordinate with the Baptist Union.

Finally, in June, 1910, the four Provincial Conventions—Alberta, Saskatchewan, Manitoba and British Columbia, were organized as Units of the Baptist Union. Each of these Conventions had a story that is worth relating:

ALBERTA CONVENTION

The new constitution was adopted by Alberta Baptists at a very large gathering in Lethbridge. In the interests of the Union the Assistant General Secretary, the Rev. C. W. Jackson and W. A. McIntyre of Winnipeg were present. The Home Mission Report was read by the Rev. C. C. McLaurin. He told the meeting that nine new churches had been organized during the year, and nine church buildings erected. Whereas, in 1899, only six churches and a membership of 464 had been reported, there were at the time of that meeting in June, 1910, sixty-nine churches with a membership of 3,687. Of these congregations, ten were German and eight Scandinavian. They raised, in 1909, for all purposes \$52,987. The delegates present at the first Association in 1899 were the Revs. J. W. Litch of Calgary; James Samis of Olds; C. B. Freeman of Edmonton; A. Hagar of Rabbit Hill (Ger.); Alex. McDonald, of Strathcona, together with Brethren R. Ritchie, Thos. Bellamy and D. Evans; and Sisters Beals and Montgomery as well as student Alpin.

The Officers of the Convention appointed at Lethbridge, 1910 were:

President—Rev. H. L. Kempton, Vermilion.

Vice-President—Rev. D. Dack, Calgary.

Secretary—A. W. Ward, Calgary.

The members of the Executive Board were as follows:

Rev. N. J. L. Bergen, Wetaskiwin
 Rev. Ed. Baetig, Wetaskiwin
 Rev. O. B. Stockford, Okotoks
 Rev. A. C. Newcombe, Calgary
 Rev. A. J. Prosser, Lethbridge
 Rev. J. C. Bowen, Strathcona

C. S. Sanson, Medicine Hat
 R. Ritchie, Strathcona
 J. C. Colwell, Nanton
 Rev. F. W. Patterson, Edmonton
 Rev. J. C. Sycamore, Calgary
 Rev. T. E. Tiner, Red Deer

The representatives appointed to the Baptist Union of Western Canada were Mrs. C. C. McLaurin, Mrs. E. L. Hill, C. H. V. Bulyea, Mr. Manson, Rev. A. Hagar, T. Underwood, Rev. J. C. Sycamore, Rev. F. W. Patterson, O. B. Stockford, R. Ritchie, Rev. H. L. Kempton, H. E. Cutler, A. J. McArthur.

When the Board met for organization, Mr. T. Underwood was appointed Chairman; Mr. A. W. Ward secretary; Rev. C. C. McLaurin, superintendent of missions (note the new title given to the general missionary). Many of those present are worthy of special notice. Mr. Underwood has continued, and is still (up to 1939) chairman of the Board. No layman has given so much personal attention to the work, month

by month. While there was a superintendent, he was an intelligent adviser, because he made himself acquainted with the mission fields and missionaries. He was always a friend and sympathetic co-worker, and really seemed to have the work of Home Mission Board as much upon his mind as his own personal business, although he was generally engaged in business that required close attention. Mr. Underwood who was born near Leicester, England, May 6th, 1863; came to Winnipeg in 1883; but could secure no work as a carpenter (his trade). The immigration agent advised him to look for work on a farm, so he went into the country seventy miles, where he found a job at \$20 a month for the summer. Then he took a job for \$15 a month, where he stooked grain, milked cows, and did carpentry work. He saved all his wages, which he put in the Bank. In 1885, he came to Calgary, working on the bridge gang of the C. P. R. In 1887, he started business as a contractor, and, when the original First Baptist Church was erected, on the corner of 6th Avenue and 2nd Street, W., in 1890, he went out with Rev. Alex. Grant, of Winnipeg, who was the guest preacher, to show him where he could shoot prairie chickens. That day he was converted. Up to that time he had been an Anglican. He was baptized by Rev. J. W. Litch, and joined the First Baptist Church, in which he has filled many positions of trust. He erected several large blocks and homes of the city and occupied the positions of alderman, mayor and president of T. Underwood, Ltd., as well as being a member of and director of important city organizations such as: Y.W.C.A., Welfare Board, etc. He married Miss Kate Graves of Calgary. Now, after 52 years in Calgary, he is not only chairman of the Home Mission Board, but has been acting as superintendent since 1934, unsalaried—the Board decided it could not afford to maintain one. He is and has been a most dependable servant of his Master.

A. W. Ward was for many years secretary of the Board, and gave years of most faithful and acceptable service until he moved to Vancouver, where he is now pastor of All People's Mission. He came to Calgary in the 1890's from Toronto, where he was an ardent Methodist, but became one of the early members of the First Church, Calgary. For thirty years, he was superintendent of the Sunday School. He and Mrs. Ward gave their life to the Lord's work.

The Baptists of Alberta became like one family which has secured a good degree of prosperity and growth during the years from 1910 to the time we write, 1939. There has been

a unification that has given strength, but no lack of sympathy and co-operation with the other Conventions in the Union. It is of much interest to record a few facts concerning those early days of Baptist work in the province, usually known as "Sunny Alberta". The First Baptist Church, Calgary was organized in 1888. This was brought about through the efforts of H. H. Stovel, of Mount Forest, Ontario. He was visiting his sons of the Stovel Printing Company of Winnipeg, and he continued his journey west. Being always interested in the progress of Baptists, he was disturbed when he found a few Baptists in Calgary but no church. Through his influence they came together into a prayer meeting, and the church was organized with the following charter members: Mrs. George Constantine; Mr. and Mrs. E. King; Mr. and Mrs. J. B. Eshelman; Mr. J. G. VanWart; Mr. J. S. Pavah—7 in all. The first accounts paid were: 60c for hymn books and \$3.50 for chairs. The first expenditure ordered by the church was on Sept. 4th, 1888, when the officers were ordered to purchase a ten light chandelier, the cost not to exceed \$3.50 and also a broom and door mat, not to cost too much. Total receipts for six months to December 4th, 1888 included:

Loose collections	\$18.95
Envelopes	18.25
	<hr/>
	\$37.20
Disbursements	\$21.70
	<hr/>
Balance on hand	\$15.50

The full story, if recorded here would make interesting and inspiring reading. The Rev. J. W. Litch of Morden, Manitoba, became pastor in 1898, and that year the church became self-supporting. During his pastorate, the second edifice was erected on the site now occupied by the Herald building. The Rev. F. W. Patterson succeeded him in 1907, and, as stated elsewhere, under his leadership four churches were established in the city. Rev. J. C. Sycamore (now retired in Florida) was pastor when the present splendid edifice was built. Rev. W. C. Smalley, the present general secretary of the Baptist Union of Western Canada, and Rev. G. R. Easter, pastor of Brandon, in their youth were members of Calgary First Church. Rev. M. Gold, who died in England in 1938, when 103 years old, was an early pastor. The late Dr. George

Cross, of Rochester, Dr. H. E. Wise, of California, and the late Rev. T. P. Frost, were early pastors.

Alberta churches continued to grow as the cities were almost doubling their population each year, and large districts of unoccupied territory were filling up with new settlers. Medicine Hat Church was the second church organized in the province. First Baptist Church, Edmonton was organized in 1893; its beginning was a mission circle of three women—Mrs. T. Bellamy (sister of our martyr missionary, J. E. Davis), Mrs. John Gainer, and Mrs. D. Petrie. Peace River was receiving much publicity. The fact that the prize wheat at the world exhibition in 1892 had been grown up there caused quite an influx of settlers. In September, 1911, superintendent McLaurin visited the district to investigate the possibility of opening a mission. The four hundred miles had to be covered by mail wagon, portage and steamboat. Leaving Edmonton in pouring rain, travelling in an open wagon, he arrived at Athabasca Landing the second evening. Next came a trip on the steamer *Midnight Sun* to the mouth of the Slave River, now the location of the town of Smith. From there came an eighteen mile portage by wagon, then a boat trip up the Slave River and 75 miles, the length of Lesser Slave Lake, to the village of Grouard, named after a Roman Catholic priest. Here are a large Roman Catholic mission house, mill, hospital, convent and farm, all established to evangelize the Indians. It is easier to describe one's own experiences in the first person, so I will use that form. In a few days we left Grouard by mail wagon for Peace River Crossing, 100 miles distant, over a road largely through forest. As the trail was in a natural state, there were many deep mud holes. When we were half-way, fifty miles from either place, one wheel of the conveyance went to pieces—every spoke out of the hub—in one of these holes. By good fortune, the mail driver had a right to commandeer the wagon of a native, so that the journey was completed in due time. The nights were spent rolled in a blanket, with Mother Earth as a bed and the starry sky above. On the second evening, just as the sun was going down in a field of glory, we sighted the Peace from its south bank, 600 feet above the water. It was a most attractive panorama with the silver thread of the Peace stretching away west and the Smoky River to the south-west; at the broad junction, lovely tree-clad islands dotted the broad waters; the spot on the north side could be seen where Sir Alexander MacKenzie spent the winter of 1793 on his historic journey

across the continent. The spot is fittingly marked by a monument. The next day we borrowed a conveyance owned by "Daddy" Griffin, who was the only settler after leaving Shaftsbury (a settlement made by an Anglican mission), until Dunvegan is reached 75 miles distant up the river. The Peace river had to be re-crossed to reach Spirit River, on the way to Grande Prairie, 100 miles south. Only a few settlers could be interviewed, but it was clear that such a Promised Land should not be neglected by Baptists.

Rev. Mr. and Mrs. Bagnall, of Heath Baptist Church, Calgary, volunteered to go upon this mission. They were present at the Convention at Strathcona Church, June, 1912, with their wagon and horses ready to begin their journey of 450 miles into the little known North. For miles they had to pull the wagon through muskeg by means of pulley blocks. They settled along Hermit Lake, in the Grande Prairie district, upon a homestead, as there was no land for sale. They happened to settle among a few Baptists, who had located that same year. Their first home was a log shack with a sod roof. In the summer of 1913, Superintendent McLaurin reached there by way of a road lately cut through the forest from Edson, it was the hardest journey any one could make in a wagon—eight days' driving. The Hermit Lake log church was ready for dedication. A happy two days were spent with Baptists who were located within 20 miles, some came from Toronto, Brantford, Ailsa Craig, Ontario and others from one or two of the United States. The building was opened, free of debt. On the return trip, the superintendent, with a companion, Mr. Don. Kennedy, a Brandon student at that time and later for two terms or more an M.P. at Ottawa. They made a raft at Dunvegan, on which they floated down the river 75 miles to Peace River Crossing. From there they walked the hundred miles to Grouard, one carrying blankets and "grub", the other a suit case, as his pack.

Mr. Bagnall was indefatigable in his efforts to establish the cause. He travelled as far and as rapidly over the whole country as his horses would permit. Both he and his wife came from good homes in the Maritimes, and were graduates of Acadia University. He was as cheerful, happy and contented in her sod-covered shack as she could have been in any palace. She could speak and pray and sing, and teach a class of any grade in Sunday School, and visit the humblest homes in the spirit of the Master. Even the arrival of their first

born under these conditions caused no murmuring about an unkind Providence or a heartless world or an inconsiderate Mission Board.

The next year a neat little church was built at Deep Creek, some 12 miles east of Grande Prairie, and two years after, a church was erected at Clairmont, six miles north, to which the railroad had come from Edmonton. Mr. Bagnall resigned in 1916 to become pastor of Nelson, then Medicine Hat, where he was killed instantly in a motor accident. Mrs. Bagnall still lives in Calgary, and is a useful member of the First Baptist church. After the departure of Mr. Bagnall, the superintendent made another visit, preparatory to sending in a successor. During the journey, we had a new experience: there was a service at 11 a.m. at Deep Creek, and another at another at 3 p.m., 15 miles distant at Hermit Lake, where we found a young man, converted under Mr. Bagnall's leading, who wanted to obey his Lord in baptism. On the way to Clairmont, where he was to preach, at 7.30 p.m., the shore of Hermit Lake was passed. The congregation came along to the Lake Shore. Without any formality, or change of raiment, after a brief service, both the Superintendent and the candidate went down into the water, and the impressive ordinance was administered. The candidate went on his way rejoicing, and the baptizer "was caught away" by ~~glen~~ deacon Vanschoick to Clairmont, where he had another opportunity to tell the old, old story to a waiting congregation. A few months later, in 1917, Mr. Bagnall's successor arrived. The Rev. Wm. Younger and Mrs. Younger, most devoted Christians and self sacrificing workers, came from Ontario, and gave their whole strength to the hard task for two years. Then Rev. A. Rhine and two students from Toronto, Page and Bilester, carried on for a year. After that, because of lack of funds and conditions created by the war, the field was left without a laborer for some years.

In 1918, Rev. A. D. Milton, a former pastor in Alberta, had returned from the war. He and Mr. S. Grimwood, of Edmonton, took up war claims of land near Peace River Crossing, which was developing into a town, and Mr. Milton opened a service, which was full of promise. Mr. Grimwood, a live and practical Christian worker, had left Toronto where he was organist in First Avenue church, to go to Peace River, to do Christian work, as a layman. He proved to be a real pillar in the most northerly Baptist church in America. The superintendent visited this new interest and one Sunday, in a hall,

at the close of preaching service, a church of eighteen members was formed. A school building was purchased and reconstructed into a commodious church, where a good congregation was gathered and a well-conducted Sunday School was held.

Edmonton city was growing, and in 1912 McDonald Church was organized. They met for two years in a large tent with Student R. McCaul followed by Rev. H. S. Sneyd as pastor. Their present edifice was erected during the pastorate of Rev. F. W. Dafoe. Bonnie Doon was organized, under the leadership of Rev. S. Sheldon in 1914.

James Reid came from Scotland and became student pastor of the Puffer church, organized in 1914. In 1917 the Reid Hill church came into existence. At about that time, there came into the Province several colonies of negroes from the United States. A church of these people was formed in Edmonton with 20 members. A Rev. C. Taylor among them became pastor. At different points shortly afterwards, five more negro churches were organized. There devolved upon Baptists more than any other denomination the responsibility of looking after the spiritual interests of these immigrants. Work was growing in the cities. A second church was organized in Lethbridge. New fields were opening at the Hand Hills and at Diamond City and Blairmore.

At the close of the 1912 Convention, Mr. McLaurin was given two months' leave of absence in which to visit the Old Country, a privilege which afforded himself and wife a wonderful holiday. During the trip he was on the lookout for men for mission fields in Alberta. He secured Mr. D. Ritchie, a student of Guinness College, London, who came to Lavoy, Alberta, where he was ordained and has spent a most useful life among our western churches. At present he is at Shoal Lake, Manitoba. Mr. F. R. Julian, an active member of Bloomsbury church, London, was recommended by Rev. T. Phillips. Mr. Julian came from the heart of London, to Cairns, landing there at midnight; it was a place with one store and the Baptist hall. He afterwards went to Brandon College and until his death, while in Manitoba, was a useful pastor. Dr. McLaurin also found Mr. William Miller, in Glasgow, a graduate of the Bible college. He came to High River, where he was ordained, and later pursued studies in McMaster; he is now the beloved pastor of Boone Avenue, Toronto. The Rev. D. A. Gunn, a missionary on furlough from India who was appointed as assistant to the superintendent carried on while

Mr. McLaurin was absent in the old land. He was a welcome visitor to all our churches, but he returned to India in 1919. Medicine Hat church was very prosperous under the ministry of Rev. S. Everton when the present edifice was erected. During the latter part of this period (1911-1912), there was evidence of religious awakening. Rev. F. W. Dafoe became a successful evangelist in Alberta. At least two churches were organized of converts he had gathered in. One summer, Alberta used C. G. Stone and O. U. Chapman, students of Brandon, for visiting several of the smaller churches, and in each church new strength was secured from the many young converts received. These are some of the details about the Alberta Convention.

SASKATCHEWAN CONVENTION

The Saskatchewan Baptists met in Weyburn, June 14th, 1910, and organized the Baptist Convention of Saskatchewan, adopting the Constitution proposed by the Baptist Union. The attendance was the largest gathering in their history. Rev. T. M. Marshall, general missionary, gave a very full report of the extensive home mission work being carried on in the Province, in Regina, Saskatoon, Moose Jaw, Prince Albert. For about twenty years, Regina church struggled towards self-support, often pastorless but never without a regular service. A body of noble men and women: John Fisher, McLaughlin, McDonald, McCannel, Mrs. Bulyea and Mrs. Truesdale, would not let the work fail. Rev. Mr. Mellick, the pastor, during 1903-6 gathered the forces together, built a parsonage and secured the church site. The present outstanding church was built under the leadership of Rev. S. J. Farmer in 1911. In the same year, the Saskatoon church had sold for \$48,000, property which in 1903, had cost \$400. This enabled the Baptists there to erect the present attractive building, under the pastorate of Rev. A. E. Hayden. A strong church was growing in Prince Albert. In 1901, there were only 13 churches, three of them German, all being supported by the Home Mission Board. At the formation of the Convention in 1910, there were 51 churches, 7 of them German, 3 Scandinavian and 2 Russo-Ukrainian. Eight new pastors were introduced. Among them were: Rev. W. P. Reekie, S. J. Farmer, D. G. Ross. There were 39 pastors and missionaries in the Province. Among the many laymen present were: A. E. Davey, of Moose Jaw, and Norman McKinnon of Weyburn,

who are still (1939) bearing their share of the burden. The population had increased in five years 50%, but the Baptist church membership had increased 175%.

Rev. C. W. Jackson, the assistant general secretary was present. The following officers were elected:

President—J. H. D. Stevens, Regina, Saskatchewan.
 Vice-President—Rev. A. S. Parnell, Carnduff, Saskatchewan.
 Secretary-Treasurer—A. E. Davey, Moose Jaw, Saskatchewan.

THE EXECUTIVE BOARD

Rev. H. C. Speller	Rev. S. J. Farmer	H. Ashdown
Rev. C. B. Freeman	J. G. Peterson	Mr. McIntosh
Rev. D. G. Ross	J. H. Wood	P. R. McDonald
Norman McKinnon	W. C. Elliott	A. McDougal
Rev. W. P. Reekie	H. Couse	
Rev. F. A. Bloodow	J. Mitchell	

Rev. T. M. Marshall was superintendent of missions, having succeeded Rev. C. B. Freeman, while the representatives of the Baptist Union were: J. H. D. Stevens, F. J. Carpenter, McCurdy, N. D. McKinnon, Rev. C. B. Freeman, H. C. Speller, D. G. Ross, Mrs. D. McConnell, Mrs. N. McKinnon, Mrs. J. H. Wood.

Saskatchewan has a greater area of prairie than any other Province, and hence more wheat is grown here than in any other Province. Two great rivers, the North and South Saskatchewan cross the Province. The northern part of the Province has large forest reserves, dotted with lakes. Gold mining was at that time creating some excitement, and the south has extensive coal mines. As a Province it is largely self-contained. Though it had the largest area of agricultural land of the Provinces and the largest population, it had the smallest number of church and members, largely because 50% of the population was non-English speaking. Rev. C. B. Freeman was the first superintendent, but he preferred a pastorate, so after a year of very useful service as superintendent, he accepted a call to the Prince Albert church, Sask. Dr. Freeman is now pastor of the Baptist church, Kingston, Ontario. Rev. T. M. Marshall succeeded him. For one year, his work covered Manitoba and Saskatchewan. This task necessitated his travelling between 20,000 and 30,000 miles a year in days before motors were in use. He worked most helpfully for the struggling churches, and organized many new ones, and also succeeded in developing an interest in missions in the older and stronger churches so that they

gradually increased their gifts to the budget of the Union. To the general regret of all, he resigned in 1912, and entered the printing business in Weyburn, but afterwards returned to the ministry in Washington State until his death in 1938.

Rev. W. P. Reekie, pastor of Weyburn Church, succeeded Mr. Marshall, in 1913. Mr. Reekie, a brother of A. B. Reekie, the founder of the Bolivia mission in South America, gave himself unstintingly to his task. He crossed and re-crossed the Province, visiting every Baptist he could hear about, no matter how far away or how isolated his position. He had a list of 600 isolated Baptists whom, as far as possible he linked up with the Convention and from whom he secured \$1,000 as a contribution to missions. During his superintendency churches were organized in Regina, Nutana and Riverdale, in Saskatoon, Melville, Morse, Aneroid, Central Butte, Dewdrop, Shaunavon and Rock Haven. Two sad events occurred about this time: Rev. A. P. Morgan, the promising young pastor of Saskatoon, was drowned while canoeing on the Saskatchewan River, and the wife of Mr. George Wood, student pastor of Central Butte, lost her life in the burning of their shack-parsonage. Mr. Wood afterwards went to Innisfail, as a missionary of the Alberta Convention. While there he started what has developed into the Wood's Christian Home in Calgary. In Mr. Reekie's report at 1914 Convention is found this statement: "Our population has grown from 150,000 in Alberta and Saskatchewan in 1905, to 600,000 in Saskatchewan alone. God has waited long for the possessors of evangelical truth to sow that truth among the nations of the world. Now he is thrusting the nations upon us and the situation is big with possibilities of our decline or their uplift."

Mr. W. P. Reekie resigned in 1917 to become secretary of the Reform League of the Province, a department of the Saskatchewan Government, which position he held until his death in 1937. He is greatly missed in the Councils and Assemblies of western Baptists.

There were many strong leaders in Saskatchewan in Mr. Reekie's time. Notable pastors were: the Rev. S. J. Farmer, who built up a strong congregation in Regina; the Rev. H. C. Speller, who was pastor of Moose Jaw and Swift Current; the Rev. C. E. Baker at Yorkton; the Rev. G. H. Jones, who succeeded Mr. Farmer in Regina, and the Rev. A. J. MacRae, who built up a strong church in Weyburn. Active laymen included: W. P. Whelpton, an old timer in Moosomin; E. Bogue, J. F. Hilton and A. E. Davey of Moose Jaw; P. R. Mc-

Donald, A. P. McDougal, of Regina; J. Alder of Quill Lake, and E. E. Anderson of Moose Jaw. Special mention should be made of the Rev. D. R. Sharpe, pastor of Moose Jaw Church, who was appointed to succeed Rev. W. P. Reekie in Saskatchewan in 1917. He was most energetic in going into new districts and opening up new churches. He constantly pressed evangelistic effort. The Rev. F. W. Dafoe, evangelist, and the Rev. G. A. Leichliter, now of Toronto, a singing evangelist, rendered valuable services. Churches were increasing in number and membership. The German churches were growing. The Scandinavian church at Midale was exerting a very wide influence. Work had been started among the Hungarians and Russo-Ukrainians. Saskatchewan continues to have the largest population of the four Provinces and to provide a wide field for Baptist evangelization. Rev. D. R. Sharpe is now secretary of missions in Cleveland, Ohio.

MANITOBA CONVENTION

The Baptists of Manitoba met in Nassau St. Church (now Trinity), Winnipeg, June 21st, 1910, and organized a Convention as proposed by the Baptist Union. A comparison with their early days is interesting. In 1882 the Manitoba and North-West Convention was formed, having four churches, with about 300 members. After 28 years, when it was reorganized, there were 58 churches, with four German, three Scandinavian, one Indian, one Galician, and one Russo-Ukrainian. Sixteen new pastors were introduced, and of them only the Rev. J. L. Jordan, of Calgary, is in the West today. The Rev. H. G. Mellick was missionary among the Indians; Rev. T. M. Marshall, the general missionary, reported the progress of the churches. Two hundred and eighty had been baptized during the year. Rev. F. W. Dafoe, who had been baptized by Rev. H. G. Mellick in Morden, when quite a lad, was then evangelist in the Province. There was a most favorable report of his work. Rev. W. E. Mathews, of Brandon, moderator of the Association, preached the sermon, and there was much evidence that at this time Manitoba was the strongest Convention in the West.

The Officers appointed were:

President—Wm. Findlay.

Secretary—R. J. Kennedy.

Superintendent—Rev. T. M. Marshall.

Board Members—Rev. J. N. McLean, F. Hoffman, W. C. Vin-

cent, J. A. Kennedy, W. D. Magee, Wm. Reid, Mr. A. L. Grover, H. H. Elsey, S. J. McKee, J. P. Frith, Rev. T. M. Marshall.

The representatives of the Baptist Union were:

Revs. A. A. Shaw	A. M. McDonald
W. E. Mathews	J. N. McLean
W. J. McCormick	F. Hoffman
Dr. A. P. McDiarmid	C. S. Elsey
and Messrs.	
J. F. McIntyre	Wm. Findlay
G. F. Stephens	Dr. W. A. McIntyre
D. D. McArthur	A. F. Higgins
Dr. S. J. McKee	J. A. Campbell
C. S. B. Burley	Dr. J. S. Clark
W. Westwood	H. H. Root

The women of Manitoba were always to the fore in^e Missions. On this occasion an enthusiastic meeting, presided over by Mrs. C. E. Baker, of Brandon. Miss Lidda Pratt thrilled the audience with the story of the work in India. The leaders of women's work, for years filling their usual place of responsibility were: Mrs. J. F. McIntyre, Mrs. (Dr.) C. W. Clark, Miss M. I. Rackie. To leave their names out would be to leave a large blank in the history of western missions.

The Rev. J. N. McLean, pastor of Tabernacle Church, Winnipeg, was appointed superintendent to succeed Rev. T. M. Marshall, who gave his whole time to Saskatchewan. Baptist churches of Manitoba began to suffer from emigration to the western Provinces. But through the growth of the existing churches and the organization of new ones under the energetic labors of Superintendent McLean, the membership in Manitoba was increased, and the gifts to missions were not diminished but rather increased. The First Church, Winnipeg, and all the West felt the loss of Rev. John MacNeill, who had left for Toronto. A young Christian community, naturally would suffer from the departure of one whose name was becoming a house-hold word in nearly all the Christian homes of the West. The First Church was finding itself in a downtown position, and it was doubtful if the congregation could be maintained. Rev. A. A. Shaw, the successor to Mr. MacNeill, maintained a well-organized body of very active and prominent men and women, but other churches, such as Broadway, Nassau and Tabernacle, having been organized from the membership of the First Church, were all growing in residential districts. The result was that the First Church could not maintain its former large congregation, although it continued

for many years to give the largest contributions to missions of any church in Western Canada.

At this time Mr. McLean was giving very special help to establish missions among the Hungarians, with encouraging success. In this oldest province there was less development and therefore not as great an opportunity for advancement. Then the incoming population was largely foreign, and therefore spoke other tongues. He reported that 30% of Winnipeg was foreign born, and on the north side two-thirds were foreign born. In 1915, he resigned the superintendency to become secretary of the Social Service Council of Manitoba. No successor was appointed. Mr. Dunbar Hudson gave his undivided time and thought ungrudgingly to this department. Mr. S. R. Tarr and the Rev. A. N. Marshall, pastor of First Church, Winnipeg, and Rev. J. A. Gordon, D.D., of Brandon College, took time to visit churches and render needed counsel. Mr. C. R. Sayer, in addition to his work as general secretary, did much of the work of superintendent of Manitoba. Brandon College being in their midst, it was easy to secure student supply in winter and summer. For these years the work was maintained splendidly. In 1919, Rev. W. C. Smalley, pastor of Portage La Prairie, was appointed superintendent. Because of his wise supervision and his constant movement among the churches and missions, good progress was being made and lost ground was re-gained.

During 1919 and 1920, the last year of which this chapter makes a record, the Manitoba Convention was making satisfactory progress. New work had been opened by Mr. E. Pound, in northern Manitoba, under Dr. Kirtley, as interim pastor of the First Church, Winnipeg, there was much encouragement. Rev. M. L. Orchard was pastor of Brandon and was a real acquisition to the West. Rev. P. Cundy entered his new task as superintendent of Slavic and Hungarian missions. Everyone was mourning the death of Mr. Wm. Findlay and S. R. Tarr, two of their most dependable laymen. Jessie Findlay and her sister set out for India, as medical missionaries.

BRITISH COLUMBIA

The Baptists of British Columbia organized their Convention in 1897. At that time they had nine churches. In 1910 they had thirty-five churches. The story of their beginning is told in Chapter XIII "Finding the Last West". At their annual meeting, July 7th, 1910, they did not adopt the pre-

pared constitution, as they could not interfere with their charter, but they added a clause to the constitution, which enabled them to appoint representatives to the Baptist Union of Western Canada and thus become a unit of that organization. The officers appointed at this meeting were:

President—A. W. McLeod, Nanaimo.
 1st Vice-President—Dr. N. Wolverton, Nelson.
 2nd Vice-President—Rev. Dr. D. Spencer, Vancouver.
 3rd Vice-President—Miss Gross, Vancouver.
 Secretary-Treasurer—Rev. F. W. Avauche, Penticton.

MISSION BOARD

Rev. H. F. Wearing	A. F. Baker	Rev. W. P. Freeman
Rev. A. N. Frith	J. B. Warnicker	Rev. W. Stevenson
Rev. H. F. Perry, D.D.	I. W. Williamson	
and Messrs. A. B. McNeil, E. B. Morgan, P. Le Feuvre.		

REPRESENTATIVES TO THE BAPTIST UNION

William Marchant	Rev. P. C. Parker	Rev. C. M. King
Rev. H. F. Perry, D.D.	Rev. F. W. Avauche	Rev. S. Everton
Dr. N. Wolverton	Rev. P. H. McEwan	Rev. J. W. Litch
C. S. Stevens	A. B. McNeil	Mrs. S. R. Stephens
Mrs. Postill	Mrs. C. Spofford	Mrs. W. Grant

At this Convention two new pastors were introduced. Of these only Rev. J. D. Welsh is in the Convention in 1939. Rev. A. Grieve is in the province but not in the Convention. Several of those attending the gathering of 1910 are worthy of special notice because of their work in following years. William Marchant originally from England, a business man and Mayor of Victoria, was for some time a most efficient editor of the *Western Baptist*, a member of the B.C. Convention, and an acceptable local preacher. He was a ready and forceful speaker endowed with a delightful personality, and is greatly missed in Baptist gatherings of today. Other outstanding members were: Rev. P. H. McEwan, an early pastor, one time superintendent of missions; Rev. D. G. McDonald, a well known evangelist from Maritime Convention; Rev. W. P. Freeman, afterwards superintendent of missions; Rev. Dr. Spencer, a prominent pastor from Ontario; Mrs. C. Spofford, a leader among the women and a talented public speaker; Rev. R. Lennie, the first pastor of Westminster Church; Rev. D. E. Hatt, the late superintendent of missions, had just left the province. Rev. H. G. Estabrook, his successor reported much progress and gave a comprehensive statement of the growth of the province and missions. He stated twelve of the thirty-five churches were self-supporting. Rev. J. W. Litch, evangelist, reported the beginning of the church in Prince

Rupert. Rev. P. C. Parker, of Vancouver, late of Ontario, was present. He is now (1939) retired in Gibson's Landing, B.C. Rev. H. F. Perry, D.D., was pastor of the Convention Church, which was making splendid progress. During his pastorate the present outstanding church building was erected.

Superintendent H. G. Estabrook, reported again at the 1912 Convention; There were 47 churches, with over 5,000 members—1,000 received that year; 175 by baptism. From this report and many others we see that during these opening years of the Baptist Union, progress was being made in each Convention. The churches of the inland of British Columbia, under superintendent Estabrook, were multiplying—Kaleden, Trail, and Salmon Arm; coming into existence, and Summerland, Chilliwack and others growing to importance. The churches had already multiplied in the city of Vancouver, which was rapidly becoming the city of today with a population of 300,000. The following new churches were received: Hastings East, and Vancouver Heights, pastor J. L. Black; Dewdney, pastor Rev. D. G. McDonald; Ruth Morton, pastor Rev. J. W. Litch; Cedar Cottage, pastor Rev. G. H. Calhoun; Collingwood, Rev. D. Long. Within a few years the following churches were formed: Marpole, South Hill; Edmunds; Niceman Island; Sapperton; Emmanuel. The following pastors were welcomed: O. E. Kendall, N. A. Harkness, J. H. Howe, Reid McCullough, O. B. Anderson, H. S. Smith, T. J. Marshall. Through the evangelism of J. W. Litch, several were baptized in Prince Rupert and a church organized. Rev. Dr. D. Spencer was secretary of the Social and Moral Reform League, which reported much activity. The Okanagan College. Dr. E. W. Sawyer, principal, was in trouble financially. The trustees were: T. W. Ritchie, T. Dale, James Ritchie, C. J. Coulter White, E. W. Sawyer, H. E. Estabrook, W. C. Kelly, J. P. McIntyre, M.D., D. J. Welsh, J. B. Warnicker, A. J. Welsh, L. N. McKecknie, M.D., Dr. N. Wolverton, R. Hanson, F. W. Arauche. There was an encouraging growth in the school but a disappointing report of its financial position. All these items prove that the period covered by the reports was characterized by great missionary activity and promising Baptist evangelization in the Province of British Columbia.

NON-ENGLISH CONFERENCE

All the Conferences of the non-English groups of Baptist churches were held and good progress reported in each. Alberta Scandinavian Conference was held in Nashville, out from Wetaskiwin. A church was that year organized in Edmonton. Rev. N. L. J. Bergen was appointed as Evangelist to visit all Scandinavian settlements. A Conference of the Scandinavian Baptists of Central Canada was held on July 23rd, 1910, in Canora, Saskatchewan. Rev. J. Olander of Winnipeg was Moderator and Rev. J. Dahlstrom, Secretary. Two new churches were organized in Saskatchewan. Seventy were baptized. They announced a scarcity of pastors, and planned enlargement of the Grant Memorial church, Winnipeg, for the growing congregations. Rev. C. W. Jackson, the assistant general secretary of the Union explained the relationship of the Conference to the Union. Rev. O. Sutherland and Rev. J. Olander were appointed representatives to the Union. Rev. F. Palmburg was superintendent. A Scandinavian department was established in Brandon College, with Prof. Lundquist in charge. Several young Scandinavians were in college preparing for the ministry. The Russo-Ukrainian Conference met in Winnipeg, July 12th, 1910, when Rev. J. A. Kolesnikof, of Toronto, awakened much interest. An evangelistic service was held on the street, in front of the church, attended by 600 people. They were planning for aggressive effort. Rev. J. E. Artemenko was the secretary. The ninth annual German Baptist Northern Conference was held in the fine new church building in Winnipeg, July 13th, 1910. This building cost \$40,000. and it was all paid for. Rev. F. Hoffman was President and Rev. F. A. Mueller, secretary. There was a very large attendance and unitedly and enthusiastically they rejoiced in the progress of the past year and planned aggressive work for the future. The German Baptists numbering 1,976, formed the largest non-English group in the Union. The assistant general secretary of the Union was present and Rev. F. A. Bloedow was the superintendent of the German churches. Rev. F. Hoffman, F. A. Bloedow and A. Hagar, were appointed as representatives of the Union.

In all the Conventions a spirit of hopefulness was evident. As might be expected, in a new and growing country. The lack of sufficient funds to make it possible to enter all new openings and the scarcity of pastors was a hindrance to possible achievements. Nevertheless, the Baptist Union was now well established, and there was happy co-operation between it and the four Conventions and three Conferences. The two

colleges, Brandon and Okanagan were making progress and enjoying the confidence of all the churches. There were fifty-one young men students for the ministry, although each college was up against great difficulty in securing funds. New buildings were needed, to make room for the growing student-body, in both colleges, and additional teachers were needed. They became involved in growing indebtedness. The large overhead cost of the Union was criticized. Apart from pastors and missionaries, quite an army of men was employed at that time. Here are the names:

General Secretary—Rev. D. B. Harkness }
 Assistant Secretary—Rev. C. W. Jackson } In the office in Winnipeg.
 Editors of the *Western Outlook*—Rev. J. N. McLean and
 A. M. McDonald.

Treasurer—H. B. Stiles, Winnipeg (who most graciously gave his services).

Full-time Superintendents—For Manitoba, Saskatchewan, Alberta and British Columbia.

Evangelists—1. For Saskatchewan and Manitoba—Rev. F. W. Dafoe.

2. For Alberta and British Columbia—Rev. J. W. Litch.

Financial Agent in Britain—Rev. J. B. Warnicker.

Financial Agent in Ontario—Rev. Walter Daniels.

For the two Colleges—\$9,000 from missionary funds.

One outstanding feature introduced by the formation of the Baptist Union was the compilation of a budget plan of finance. All money raised in Eastern Canada, Western Canada and elsewhere was paid into the treasury at Winnipeg, and the amount was divided according to allotment agreed upon at the Union's annual meeting.

The budget plan took the following form annually, which has been in practice twenty-six years up to 1938.

ESTIMATED RECEIPTS

From Eastern Canada	\$28,647.99
“ Manitoba	10,085.51
“ Saskatchewan	2,946.85
“ Alberta	9,920.34
“ British Columbia	6,571.29
“ German churches	746.05
“ Scandinavian churches	475.99
“ Russian churches	280.00
“ Baptist Women's Missionary Society	5,000.00
“ I. G. G. C.	52.45
“ Specials	643.72
“ Other sources, such as Great Britain, Scandinavia, German Conferences, U.S.A., Legacies and \$10,000 coming annually from J. Rockefeller, all of which totalled	21,754.23
Total	\$87,124.42

ALLOTMENTS

Manitoba Convention	\$12,592.26
Saskatchewan Convention	9,174.19
Alberta Convention	10,443.24
British Columbia Convention	11,404.41
German churches	1,491.25
Scandinavian churches	6,283.64
Colleges	9,000.00
Foreign Missions	5,500.00
Grande Ligne	500.90
Publications, Printing	2,151.69
Administration	5,970.50
Debt	4,465.85
Other items	3,036.58
Total	\$82,007.61

This budget changed from year to year. Some of the provinces increases theirs as the years went on and others decreased. Gifts from Britain became almost nil; from Eastern Canada they varied year by year from \$5,000 to \$7,000. Membership fluctuated with the budgets. At first Manitoba headed the list in both membership and gifts; but later several churches failed to function owing to the westward movement of immigration towards Saskatchewan, Alberta and British Columbia. For example: Morden which in 1897, with Barclay, had become self-supporting under the aggressive ministry of the Rev. J. W. Litch, finally passed out of existence. Its members had moved to cities like Winnipeg and Calgary. Pilot Mound became almost deserted when the Ritchie and Elsey families went to Summerland, B.C. The budget from the provinces over a period of four years was as follows:

Province	1910	1911	1912	1913
Manitoba	\$10,000.00	\$11,066.05	\$12,443.55	\$11,707.95
Saskatchewan	2,946.00	4,974.08	4,613.38	4,880.84
Alberta	9,924.00	12,654.69	15,831.60	17,691.32
British Columbia	6,571.00	12,934.99	15,500.00	12,779.26

The third annual meeting of the Union was held in Vancouver, January 25th, 1912. This was largely attended and much interest was manifested. Rev. F. W. Patterson, of Edmonton, presided over the sessions which were held in the magnificent new edifice of First Church, under the pastorate of Rev. H. F. Perry, D.D. Many questions arose at this gathering upon some of which there was serious difference of opinion. There was questioning as to the future policy of education and the finances of the Union. The report from Brandon College was most hopeful; prospect of a large en-

dowment was in sight. The college became affiliated with McMaster University of Ontario. There were fifty ministerial students in attendance, 43 of these were for the Baptist ministry. The enrollment 367, was the largest in its history, to date. Okanagan College also had an encouraging report and was hopeful of large financial support. A question that caused serious difference was that of the future policy of the colleges. Some wanted to do away with the arts department, making the colleges simply academic; some wanted to locate a theological college on the campus of one of the State universities. A Board of Education of the four provinces was appointed, to which all matters pertaining to education were referred and which in the future would report "for all colleges". A questionnaire was sent to each Convention. The result was quite confusing because of the divided opinions expressed by the different Conventions. The question of the proposed McArthur College, in Calgary, was left with the Board of Education. The deficit of the Union treasury, which had been increasing year by year, had reached the alarming sum of \$30,000, which was being carried by the bank on the bond of some of the responsible Baptists, chiefly in Winnipeg. "The Big Four Fund" did not materialize. This venturesome spirit was in keeping with the optimistic atmosphere that permeated the west. No one dreamed of a collapse in the real estate boom that was inflating expectation in every business. No one can describe in sufficiently glowing terms, to any who did not live then, the optimism that was in the air.

Immediately after the organization of the Union, much progress was made. Rev. John Clifford, the president of the Baptist World Alliance and perhaps the most outstanding Baptist in the world, at that time, visited three of the provincial Conventions: Manitoba, Saskatchewan, Alberta. During Alberta Convention he laid the corner stone of the First Baptist church. At each Convention he received a most enthusiastic welcome. Dr. Clifford, like many of the English Baptists, was in favor of open church membership. He considered that in this new country such a practice would mean great added strength. The Saskatchewan Convention passed a resolution favoring it, but it was not unanimous. Two churches: Asquith, with pastor Poole, and Saskatoon, with pastor Hayden, adopted the practice, but the results were unsatisfactory and the practice was soon forgotten.

During 1911-12, the Baptists suffered the loss of four prominent brethren, who had occupied places of great responsibility in the denomination. The first we mention because he

was first in opening of Baptist missions in the West: Rev. A. McDonald—Pioneer McDonald passed away in the home of his son, J. H. McDonald in Edmonton, March 1911. Little need be said here, as the record of his life as already told speaks louder than anything that can be printed. Although he had retired from active service, nevertheless his passing has left a sense of loss to all who knew him. During the meeting of the Union, January 1912, those present held a memorial service at which a portrait was unveiled and presented to his son. The Syndicate Avenue Baptist Church, Edmonton, about to erect a new church on a new site, decided to make it a McDonald Memorial Church, with the approval and co-operation of the Baptist Union. The following resolution was passed:

“Whereas, the late Alexander McDonald was prominently connected with the beginning and the promotion of Baptist missions in the West, and whereas, it is desirable that there should be some means of honoring his name, and whereas, the Syndicate Baptist Church, Edmonton needs a permanent building and is ready to erect a McDonald Memorial Church, if aided by Baptists; therefore, Resolved that we as a Baptist Union consent to an appeal for small contributions from all Baptists of the East towards the purpose”.

The second loss was the passing, in the summer of 1912, of Rev. P. H. McEwan, at Westminster, British Columbia. Rev. Mr. McEwan's activity during a long term of service made him a very prominent personality. Here is a report:

“Rev. P. H. McEwan graduated from Woodstock College in 1873, where as a student he was easily above the average in scholarship. As a man among college men he was, without seeking to be so, a recognized leader. As a Christian he ever exerted a strong and uplifting influence upon his fellows. In these several lines he clearly indicated the outstanding features of his career. There was nothing obtrusive about him. In line with his perennial modesty, he ever preferred the inconspicuous place, being satisfied to reappear in other lives enriched by his helpful touch, and many a worker to-day recalls with gratitude his kindly ministries.

“His labors in B.C. were as abundant as fruitful. For more than twenty years he served the interests of the De-



REV. J. W. LITCH, D.D.



REV. F. W. PATTERSON, D.D.



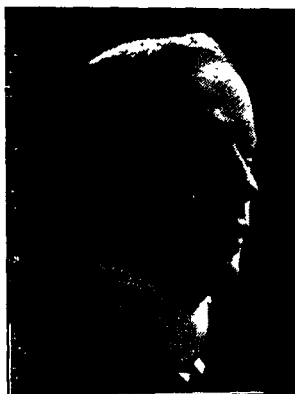
REV. ARCHIBALD WARD



REV. W. P. FREEMAN



E. J. TARR, K.C.



D. H. HUDSON



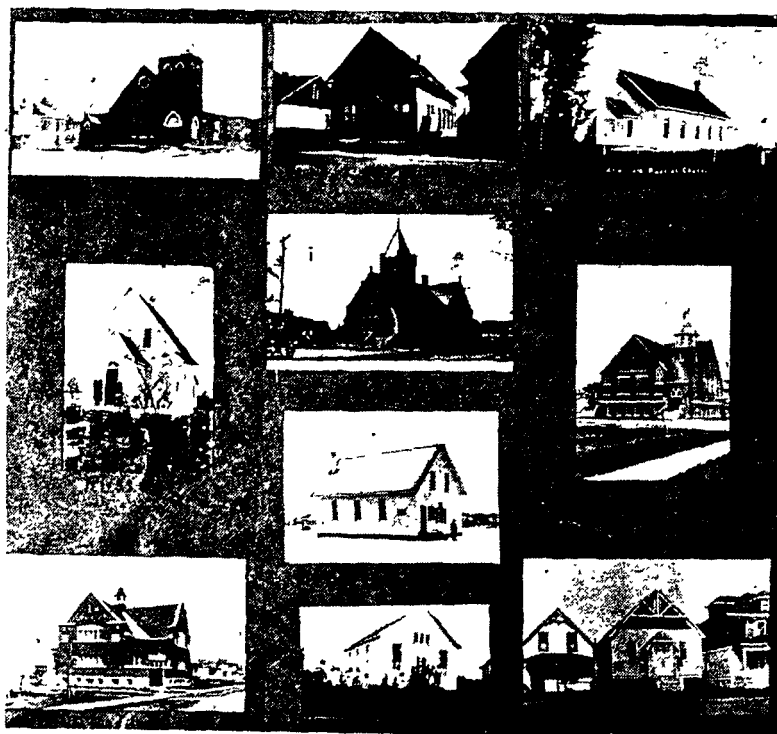
BOARD OF BAPTIST UNION OF WESTERN CANADA, 1917.

From Left to Right

Top—R. G. Blundell; H. P. Whidden, G. R. Welsh, F. W. Patterson,
R. Darroch, E. N. Turner.

Middle—J. H. Tabor, Mrs. E. L. Hill, Mrs. A. A. McLeod, S. Everton,
A. P. McDiarmid, W. A. McIntyre, T. Underwood.

Lower—G. F. Stephens, J. P. Sundstrom, W. P. Reekie, A. B. Stovel,
President C. Y. Sayer, General Secretary C. C. McLaurin.



EDMONTON CHURCHES, 1912.

nomination and ever held a deservedly large place in the hearts of our people. In their turn he served as pastor the following churches, viz: Emmanuel, Victoria; Olivet, New Westminster; Fifth Ave., Vancouver, where buildings were provided during his time. Various other places were assisted by our brother, especially in the struggling days. Not a few of our B.C. churches that today are strong and flourishing, owe their beginnings to him.

"Brother McEwan was superintendent of missions for several years, in which capacity he rendered most faithful and sacrificing service. Having at one time or another held the most responsible offices on the Board, his consideration for those occupying these offices latterly was beautifully evident in him to the end of his career. He continued in his loved work until his strength was not equal to it. His end was a fitting rounding out of a full life. He was laid to rest at New Westminster last summer, and will long be remembered as one of the most useful ministers in Western Canada."

Another great loss to western Baptists was the resignation of Dr. A. P. McDiarmid, the honored first president of Brandon College.

"Immediately after the Convention in May (1913), Dr. McDiarmid laid down the responsibilities of office and sought much needed rest and freedom from care on his fruit farm in Robson, B.C. Expressions of regret and of appreciation have come from all sides. The members of this Union need scarcely to be reminded again of the incalculable services rendered by Dr. McDiarmid to the cause of Christian Education and the Kingdom generally in Western Canada. The coming years alone will enable us, in any adequate way, to estimate how great a contribution he has made."

The loss seemed irreparable, but was inevitable as his health and that of his family required a change. He retired to a small fruit farm in Robson, B.C., where he still resides and has from that day to this preached regularly in the little Baptist church of the place. His position was taken by the Rev. H. P. Whidden, D.D., of Dayton, Ohio, who had formerly served as a professor in Brandon.

Another great loss was the resignation of the Rev. D. B. Harkness, the general secretary, who had so satisfactorily re-

placed the unique leadership of the Rev. W. T. Stackhouse for three years. Mr. Harkness was born in the 1870's on a farm near Sarnia, Ontario, and was converted while attending High School in that town. He became a member of Sarnia township church, where his godly parents were active, and then entered McMaster as a ministerial student. His first summer preaching (1892) was as assistant of Rev. C. C. McLaurin, the pastor at Sarnia. After graduation from McMaster, he became pastor in Barrie; from there he came to Emerson, Manitoba, in 1902. He was the first Superintendent of Russian and Galician missions; then Superintendent of non-English missions; then assistant general secretary to Dr. Stackhouse upon whose resignation he became general secretary. He gave to his task diligent and untiring service. As a writer and speaker he was explicit, compelling and forcible. His departure was a distinct loss. He is now in Toronto, engaged in an important position under the Ontario Government. The following resolution is an expression of the consciousness of the loss:

"A noteworthy event in connection with the work of the Union during the past year, and particularly insofar as it effects the duties of your executive Board, was the resignation of Rev. D. B. Harkness from the position of secretary of the Union, an office that he has filled with peculiar fitness for a period of eight years. Your executive cannot let this opportunity pass without testifying to the great value of Brother Harkness has been to the denominational work during these years of strenuous service. His clear and sane powers of judgment, combined with his systematic business habits, made him particularly fitted for the position. The satisfactory organization and working out of the idea as we have it today, of the Baptist Union of Western Canada, as the executive body and the servant of the four great independent Provincial Conventions of Manitoba, Saskatchewan, Alberta and British Columbia and the German and Scandinavian Conventions, is largely due to his foresight and skilful direction."

These many changes entailed a great loss even though successors of equal or greater ability were secured. It always takes time to recover power and speed, and confidence is acquired only by experience which cannot be gained in a day.

THE NEW GENERAL SECRETARY

In 1912, Mr. J. F. McIntyre, a layman, head of a printing business in Winnipeg, was appointed general secretary. He gave his undivided attention to the task, and although it was looked upon as a temporary arrangement, Mr. McIntyre carried on successfully and acceptably for three years. Mr. McIntyre was born in Perth, Ontario, in 1852; came to Winnipeg in 1877, two years after the first church was organized. He became a most active member, and occupied every responsible position in that church until his demise in 1937. The influence of his quiet but genuine Christian life was felt by all who met him. He loved his Saviour, his church, his denomination, and gave himself, his time and his money unreservedly to them. No brother ever connected with the Baptist Union was more respected and trusted and no one ever took a more undivided interest in the cause of his Lord. Mrs. McIntyre was his constant aid in his work for the Kingdom. He was a friend to every one and every one was his friend.

Mr. McIntyre's first report was given at Union meeting, held in Calgary, January, 1913, and was well received. Unexpectedly, the treasury reported the largest amount raised for missions in its history to date, \$102,648.56, about \$7,000 more than the previous year. It fell, however, the following year to \$96,767.95, increasing the debt over \$3,000.

In 1914, Mr. A. B. Stovel, of Winnipeg, was persuaded to become President of the Union. Mr. J. F. McIntyre retired from being general secretary, and Mr. C. R. Sayer was appointed to the position. Mr. Sayer was born in Woolwich, England, 1866; came to Hamilton, Ontario, as a child with his people; became Y.M.C.A. Secretary. For a time previous to this appointment, he was in business in Calgary. His clear business faculty served a fine purpose for the arduous task he had undertaken. The president, also a business man, made a union that met the situation as none other available person could, for the debt which had accumulated since the organization of the Union was then about \$30,000.

To maintain the multitude of mission churches established over all the West and pay off the debt, with a receding treasury, was a task calling for clear thinking and hard-headed business. In 1913-14, there was much unemployment because of the collapse of the noted real estate boom. Soup kitchens were common in the cities. Multitudes of good citizens, who had been tempted to put their all in city lots and buildings

that were being erected by the thousand with money secured by mortgages on their homes and even life insurance, lost everything. During this year the first excitement was aroused by the discovery of oil in Turner Valley, Alberta. Literally millions of dollars invested by people in England, Scotland, Eastern Canada and United States, were largely lost.

Then in August, 1914, war was declared. Because of the large enlistment of citizens, unemployment ceased. This was an added problem which made Mr. Sayer's help particularly valuable; it is usually the case that we go into debt during years of prosperity and pay off our debts during a depression. Mr. Sayer was a most welcome visitor at each Convention and every church he could visit. He was liberal in giving his time and help to every needy cause, no matter where located. Never was a president of the Union so ready to respond to a call to Conventions and Conferences even as far as Vancouver, as was Mr. A. B. Stovel, though he was at the head of a large publishing business in Winnipeg. His presence was much appreciated.

In 1916, Mr. Sayer visited the northern Convention, held in Cleveland, having hope that help could be secured from that source. Already Rockefeller was giving \$10,000 a year to our treasury. The American Baptist Publications Society, through the efforts of Superintendent McLaurin, when attending the Convention in the previous year, had already sent to Alberta a colporteur with a wagon, who had opened Etzicom church. That same organization promised Mr. Sayer to send, at its own expense, a man as secretary for Sunday Schools and young people's work for our four western Provinces. Rev. Geo. T. Webb, D.D. well known (former) pastor in Ontario, then in the employ of the A.B.P. Society, of Philadelphia, was sent to that position. He made his headquarters in Winnipeg, near the Union offices. There were expressions of appreciation throughout all the churches of the West. Every Convention passed resolutions of appreciation and gave Dr. Webb a royal welcome at every gathering, and free access to Sunday School and Baptist Young People's Union. They were ready to co-operate in any plans he would make. Great was their disappointment when he remained only a little over a year, because the A.B.P. Society was short of funds. Two great efforts were made during this period to increase the gifts from our churches, and not without success. In 1915 at the Union meeting in Vancouver, Rev. F. W. Patterson, at that time pastor of First Church, Winnipeg, suggested a most optimistic

five-year programme, that was received with enthusiasm and adopted unanimously. Among the suggestions were the following:

OUR AIMS

Double the membership of the churches. Continue to increase our budget funds from Western Canada each year until the sum of \$60,000 would be reached in 1920. Bring seventy-five of our mission fields to self-support. Open one hundred new mission fields. Recruit fifty young men from our churches as students of the ministry, etc.

There were several other suggestions, equally optimistic. None of these objectives were reached, except that in 1920 the Western churches gave over \$60,000 to the mission budget. The increase was \$6,000 in the last year. Still this programme acted as a stimulus, and served a real purpose. Two years before this objective was reached, Mr. Sayer and Mr. Stovel were encouraged to press the matter of reduction of debt, and each year from \$5,000 to \$7,000 was taken from the budget towards debt reduction, until at the Union meeting held in Winnipeg, February 1919, the debt was wiped out. Amid general rejoicing a message was sent to G. F. Stephens, the Treasurer, who was seeking health in California, "The balance is on the right side of the ledger."

At the close of 1918, Mr. Sayer resigned to become Secretary of the Winnipeg Central Y.M.C.A., and is now living a retired life in that city. The following resolution expressed the deep appreciation of his services:

"Resolved that the Baptist Union of Western Canada places on record its great appreciation of Mr. Charles R. Sayer, who has so efficiently filled the office of general secretary of the Union for the past three and a half years. Mr. Sayer undertook this work of the office at a period of time when the financial conditions presented a most difficult situation for any man to undertake. He has discharged his work in a manner most creditable with the result that today the Union finds itself absolutely clear of debt. In many ways his influence has been felt throughout the entire constituency of Western Canada. His business methods, and his personal relations with pastors and people have tended to place our Union in a strong position before the general public of Western Canada. We, therefore, bid him God-speed in his new work at the 'Y', but part from him with the greatest reluctance."

A NEW GENERAL SECRETARY

Rev. F. W. Patterson, pastor of First Baptist Church, Winnipeg, was appointed as successor of Mr. C. R. Sayer, as general secretary in 1919. His views were well-known when he entered the work. The Inter-Church Movement, sometimes called the Forward Movement, was being proposed. In this, Mr. Patterson was in his element, and the success that attended the effort was most encouraging. Each Convention was allotted a certain amount to raise, which was to be in addition to the regular giving to missions. Part of the gifts of each church was to go to pay a debt or secure a parsonage or do some local improvement, and a definite amount was to be paid into the treasury of the Union to aid the college or increase the gift to foreign missions. A sum of fully \$188,000 was pledged, of which the sum of \$140,000 was paid so that the annual budget reached a new level of \$113,553 in 1921. It placed many churches in a much better position, and an endowment fund was secured for future emergency. There were circumstances that aided securing these results: There was a reaction towards great prosperity just before and immediately after the close of the war. Farm produce was bringing big prices; wheat was selling at \$2.50 per bushel. Live stock was higher in price than ever known. Farm land was selling at \$75 and \$100 an acre. But as is usually the case after a period like that, all prices suffered a serious tumble, as we shall see in the next chapter.

GERMAN CHURCHES

German churches, during this period made good progress. In the early days of the Union, Rev. Wm. Shunke, a cultured and delightful Christian pastor of the large German Baptist Church in Winnipeg, became their Field Secretary. He was succeeded by the Rev. F. A. Blaedow, born in Germany, educated in Rochester, who came to the large German settlement near Yorkton, Saskatchewan, and built four churches, all self-sustaining, became Field Secretary in 1913. His visit and report at each Union meeting and each Provincial Convention created a spirit of unity, that was most desirable. During the war his soul was greatly troubled. He had two brothers in Germany, fighting against us, and his feelings, sometimes were almost uncontrollable as he expressed his detestation of war. The German Baptists throughout the West are always loyal to British interests, and several of their young men were in the army of the Allies.

In 1920, some difference arose regarding matters relating to the working out of the agreement between the German Baptist Conference of North America, centered at Cleveland, U.S.A., and the Baptist Union that apparently could not be adjusted satisfactorily, and so in 1919 the German conference withdrew from the Union. All parties live on good terms, and English-speaking Baptists still help in some particular cases. Otherwise they carry on their own work and are perhaps the most aggressive Protestant religious body in Western Canada. There is not a German settlement into which they have not found an entrance. Now and then there are rumours of a possible reunion. There was no report of this work in the year books of 1917-1933, although their pastors' names were in the list of western Baptist ministers. They have become a strong, aggressive religious body of forty-eight churches and over five thousand members. The full story of their work is found in chapter XVI.

This period of the history of western Baptists from 1911-1920 was one of ups and downs. At the beginning, the most optimistic spirit prevailed. During the first three years Canada experienced the largest immigration of any three years in its history; as many as 400,000 entered and made homes. Between 40,000 and 50,000 came each year from the United States, bringing in many Baptists. The churches were multiplying, the membership was growing, and money was flowing freely. Then came the war period. Large numbers of Baptists enlisted for war service. Manitoba Baptists sent 913 recruits—several pastors and nearly all theological students. Instead of war conditions causing a quickening of spiritual life and activity, they seemed to have the opposite effect. So much uncertainty as to the future influenced all productive sources, and so churches and Conventions had to curtail expenditure. Okanagan College was compelled to close and sell out. McArthur College failed to get started. Brandon College suffered from loss of students and funds. Then, at the close of the war, for a year or two there was a promise of great prosperity, which was seen in the large increase in the missionary budget. In the early part of this period it went as high as \$102,000, then it dropped to \$87,000, and in 1921 rose again to \$113,000. Many of the smaller churches ceased even to struggle for existence, and disbanded. Pastors could not be secured, and the theological classes had dwindled almost to the vanishing point. Immigration failed almost entirely. In 1910, forty thousand could flock over to Canada

from the United States, but after the war, only upon certain stringent terms could one family cross the border. Development of cities and trade generally, began to move slowly. Immigration up to the time of writing (1939) has not returned, even to the normal days of early history.

Notwithstanding this strange condition, progress was being made by Baptists throughout the period. They increased in membership in each Conference, each year. Rev. J. C. Sycamore, moving into the new church building in Calgary, which seated 1,350 people had regularly crowded congregations and the finest spirit of co-operation. This was the experience in all the cities. In 1914, Rev. J. C. Sycamore went to First Baptist church, Holyoke, Mass., and the West again had to suffer the loss of a strong leader. The Rev. J. A. Huntly followed him, and he in turn in 1918 was succeeded by Rev. H. H. Bingham. His ministry of ten years is a bright period in the First Church, Calgary, and the Baptist Convention of Alberta. By his challenging evangelistic preaching, with an appeal each Sunday, the membership grew, and many were entering the Christian life. Rev. George A. Clarke, a returned soldier, came to the First Church, Edmonton. His strong messages brought together large numbers, and the church flourished spiritually and financially. British Columbia, with its 18 Baptist churches in Vancouver and its growing churches of the interior and the Island, was happy and united. After Rev. H. G. Estabrook resigned the superintendency, in 1913, no one was appointed because of money stringency.

Mr. J. J. Wallace, the treasurer of the Board of the Convention, a business man who made the Lord's work a part of his business, was indefatigable in his effort in securing contributions from the churches, so that no missionary would lack support. He often visited churches to consult with pastors and members; and because of his devotion to this task, a difficult period was passed without any decline of missionary effort. He had with him a wise and devoted Board. In 1919, Rev. W. C. Smalley became superintendent of the Manitoba Convention. In consequence, new life was manifest in the missions in Manitoba as will be seen in the next Chapter.

In 1921, Rev. J. W. Litch became superintendent in British Columbia, and as this section of our story closes, we leave him busy at his task.

We see, therefore, that the chapter of "Ups and downs and Ups" ends, during a time of much activity and progress and with a bright prospect of decided advancement in every unit of the Baptist Union of Western Canada.



REV. W. C. SMALLEY



PRO. WATSON KIRKCONNELL



REV. T. B. McDORMOND



REV. J. A. MACRAE



BOARD OF MANITOBA AND THE

From left to right:
 Top—John McNeil, W. A. McIntyre, T. M. Marshall, W. B. Tighe, T.
 Underwood, P. D. McArthur, P. R. Carey, W. T. Stackhouse.



T. UNDERWOOD



REV. A. W. WARD

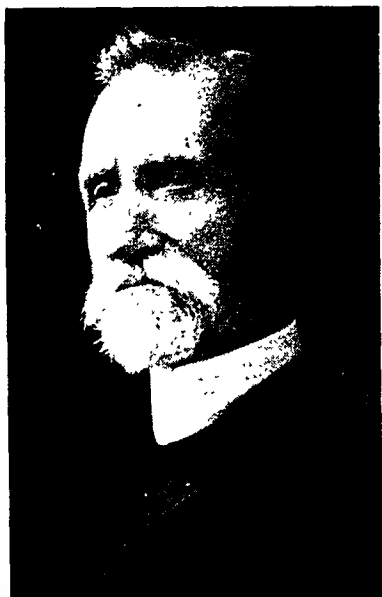


NORTH WEST CONVENTION, 1905.

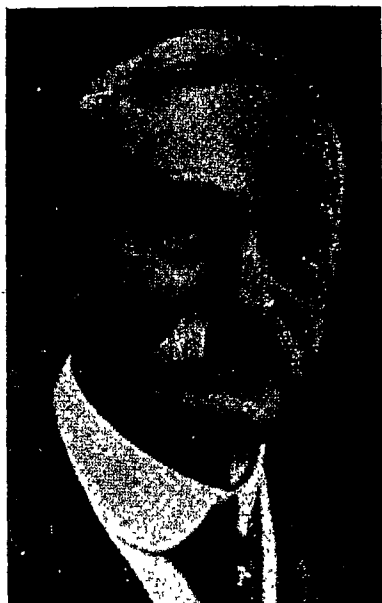
Lower—S. Everton, J. W. Litch, C. Burley, C. W. Corey, D. B. Harkness, H. G. Mellick, C. B. Freeman, A. J. Kennedy, J. F. McIntyre, A. P. McDiarmid, H. E. Sharpe, C. C. McLaurin.



D. R. SHARPE



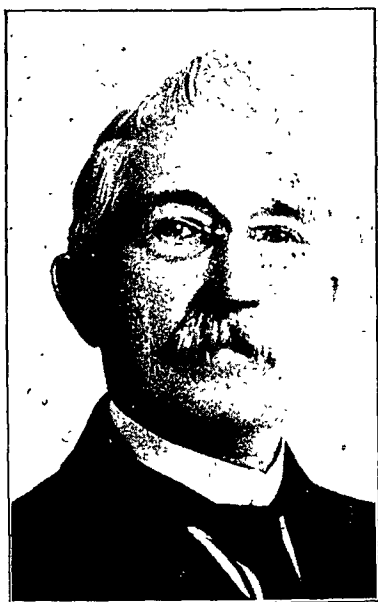
REV. R. LENNIE



W. M. MARCHANT



REV. P. H. MCEWAN



REV. DAVID LONG

CHAPTER XI

1920 — 1930

The opening years of the decade from 1920-30 were full of promise of marked progress, which in a large measure was realized. The country was prosperous; agriculture was bringing large financial returns from good crops and high prices, which continued after the close of the War. There was great activity in every department of the Baptist Union of Western Canada. The general secretary, Rev. F. W. Patterson and his successor, Rev. M. L. Orchard, were leading the way. Never before or since was the treasury of the Union, so well supplied with funds. The receipts were \$129,000 and \$130,000 during two years. A sum of more than \$78,000 was received from the churches of the West. In 1922, Alberta gave \$22,446. The Forward Movement, besides these gifts to the mission budget, had raised in the last few years, \$140,000 toward wiping out mortgages; building parsonages; helping Brandon College to meet a large accumulated deficit; repairing church buildings, etc. There was a surplus year by year. The spiritual progress was equally encouraging. Many gracious revivals were experienced, and a large number of baptisms were reported, each year, more than in any decade in the history of Western missions. Likewise, there was much activity and progress in every Convention and Conference.

Each Provincial Convention had the full time service of a superintendent, devoting all his energy in visiting repeatedly every corner of his province, seeking the best places in which to invest the money entrusted to his Board, and pressing evangelistic effort in every appointment. The success of Baptist missions owes much to the personal touch of a superintendent. The more limited the sphere, the more efficient his service. Many new fields and small churches with inexperienced pastors or students require the right help at the right time.

Rev. J. W. Litch, notwithstanding difficulties that arose in Vancouver (which will later be recorded), was having much encouragement in his evangelistic efforts, in different parts of the province. Rev. J. J. Ross, in the First Church, Van-

couver, was ably assisting him in his endeavor. There were other laborers too; in Alberta the Rev. C. C. McLaurin; in Saskatchewan the Rev. C. B. Freeman; in Manitoba the Rev. C. K. Morse and in British Columbia H. G. Estabrook; all these men or their successors were year by year reading reports of new churches and new fields being opened and of gracious ingatherings into many churches. The Rev. P. Cundy reported decided progress among the Russo-Ukrainians and Hungarian people, as told in Chapter XVIII. The work among the Germans was enlarged and strengthened under the leadership of Rev. F. A. Bloedow, as found in chapter XVI. A new and very interesting mission was undertaken among the Norwegians, as recorded in chapter XVII. The College at Brandon was recovering from the effects of the war: students were returning rapidly. The Forward Movement had relieved finances, and President Whidden sent out hopeful reports.

A PAGE OF PROGRESS — AMID CHANGE AND TURMOIL

Just when prospects seemed very bright for the Baptists in Western Canada, there suddenly appeared upon the horizon a black cloud, the sure sign of an oncoming storm. At the 12th annual meeting of the Baptist Union in Vancouver, B.C., January, 1922, the following statement was read, that contained every indication of an atmospherical disturbance. The general secretary introduced the following resolution, seconded by W. G. Carpenter:

"Whereas it has come to the knowledge of this Union that certain leaflets attacking the financial policies of Union and the work and affiliations of the Board of Education of the Union have been prepared and circulated by certain un-named 'interested laymen';

"And whereas an effort has been made to influence the decisions of the Union by distributing among its members a leaflet attacking not only Brandon College, but the personal integrity of honored leaders of the denomination in Western Canada.

"Therefore, be it resolved, that this Baptist Union of Western Canada do now condemn as despicable, unchristian and immoral all such methods of propaganda; and that this Union do further express the conviction that such methods, adopted professedly in the interests of and, further, that such methods are a direct contradiction of fundamental Baptist principles and that those using them have no rightful place in any Baptist church.

"The resolution was adopted unanimously by a standing vote".

A commission was appointed, composed of the following: W. C. Benthall; Rev. H. H. Bingham; W. G. Carpenter; Rev. A. Ward; Rev. G. R. Maguire; E. J. Tarr; Rev. W. C. Smalley; Dr. N. Wolverton; Dr. F. W. Patterson; Rev. W. E. Mathews; Rev. D. R. Sharpe; and Rev. A. F. Baker. (Rev. Mr. Patterson had to be excused, as he had to leave for his new task in Nova Scotia.) This commission visited the college; interviewed the professors; inquired as to their teaching; interviewed a great number of students; sent out questionnaires to former students; had many meetings during the year and came to a unanimous decision (except upon a few points), all signed (with the mentioned exceptions).

The report consisted of 19 printed pages in the Year Book. It was read to the delegates of the Baptist Union, meeting in Calgary in 1923, by W. G. Carpenter, and was unanimously accepted by a standing vote. There was a sigh of relief that Brandon was cleared of all accusations of false teaching.

But the storm was not over: There were rumblings of dissatisfaction. Some good pastors and churches, in the British Columbia Convention were not prepared to accept the decision of the Union. Rev. A. Grieve and Rev. H. L. Kempton made the following motion:

"Whereas we have reason to believe that certain teaching in Brandon College is unscriptural and whereas the Board of Directors of Brandon College and members of the Baptist Union of Western Canada seem to be in entire accord and sympathy with such teaching—this accord and sympathy being expressed by them in their overwhelming vote of complete confidence in the college, its directors and staff at the meeting of the Baptist Union of Western Canada, held in Calgary in January 1923; and whereas our Commissioners, Rev. G. R. Maguire and Rev. A. F. Baker, dissented from the recommendation of Brandon College Commission as to the retention of Pro. H. L. McNeill on the teaching staff of the college, we the delegates of the Baptist Convention of British Columbia assembled in Olivet Church, New Westminster, do hereby place ourselves on record as supporting our Commissioners in their dissent and also as disapproving the action of the Baptist Union of Western Canada in the endorsement of and fellowship with, the unscriptural teaching of Brandon College".

This brought forth much discussion, many brethren par-

ticipating, and continued until end of session when the debate was adjourned until 7.30.

The following motion of Rev. W. P. Freeman and Rev. J. J. Ross, D.D., was carried:

"That this resolution, moved by A. Greive, be laid on the table until next year at the meeting of Convention and that a representative committee of seven members be appointed to take into consideration the whole question of the relation of this Convention next year for their consideration, looking for advisement to the individual churches of British Columbia and the Union. And that Rev. A. Greive and the Rev. W. P. Freeman be a selective committee to name the above committee".

This Committee was enlarged to ten.

In 1925, the Committee of ten brought in a majority and minority report, which left the Convention hopelessly divided, with the result that the following thirteen churches and pastors withdrew from the Convention and formed a Convention of their own: Armstrong, Enderby and Salmon Arm; Rev. Don. Campbell; Kamloops; Rev. J. B. Rowell, Saperton; Rev. F. W. Avauche, Ladner; Rev. John Bennett, Maple Ridge; A. Baker, Broadway West; Rev. H. L. Kempton, Collingwood; Rev. R. McCullough, Emmanuel; Rev. E. J. Plenderleith, Marpole; Rev. M. Van Sickle, Mount Pleasant; Rev. A. F. Baker, Ruth Memorial; Rev. A. Greives, North Vancouver; Rev. A. W. McLeod.

In Alberta: Westbourne church, Calgary, under the leadership of W. Aberhart, withdrew from the Convention in 1922. That church, afterwards divided; a part became the Prophetic Baptist Church, while members of another part call themselves Regular Baptists. Of the Aberhart type there are churches in Cleichen, Innisfail, Red Deer. Of the regular, there are churches in Crossfield, Benalto, Leslieville, Drumheller, Edmonton and Winnipeg.

As in the past history of Baptists and other denominations, the differences, in time, will cease to receive emphasis from a rising generation and the churches will come together. Previous to 1890, Baptists in Eastern Canada and the Eastern States were divided. Afterwards they became as one United body and we hope the divided regiments of today will be one united army in the future. In the 1870's, there were in Ontario three distinct bodies of Baptists, who afterwards became a united body.

A SERIES OF RESIGNATIONS

Western Canadian Baptists have frequently suffered serious loss of leaders at a time when it seemed their continuation was greatly needed. During the opening years of this decade, a number of changes took place. Just as the spiritual atmosphere of the Union was disturbed by this dissension, Rev. F. W. Patterson, the general secretary, resigned. He had accepted the important position as President of Acadia University, in Nova Scotia. Dr. Patterson had come as a young pastor from Sackville, N.B., in 1900. He became the home mission pastor of the Minnedosa and Roseneath Churches in Manitoba. For a few months he was a general missionary in Alberta. He then became pastor of Nena Street Church, now Emmanuel, Winnipeg. In 1904, he took charge of the church just formed in Prince Albert, and had its present building erected. In 1906, he succeeded Rev. J. W. Litch as pastor of First Church, Calgary; then of First Church, Edmonton; then of First Church, Winnipeg; and in 1918 he was appointed general secretary. He seemed indispensable to western missions, so his departure at this particular time was felt keenly. The Baptist Union recorded this concerning him: "In September, Dr. F. W. Patterson, who for four years had been general secretary of the Union, tendered his resignation in order to accept the presidency of Acadia University. This resignation came as a great shock to the members of the executive, as it did to the whole of the denomination throughout the West. Dr. Patterson had not only won a large place in the affections of us all, but he also won for himself a unique place in our denominational life so it is difficult indeed to think of our Western Baptist enterprise without Dr. Patterson as a central figure. The executive accepted his resignation with great regret, but it is very grateful to Dr. Patterson for arranging that this would not be effective until after the beginning of the year".

To add to the perplexities of those days, Rev. Dr. Whidden, President of Brandon College, resigned and accepted the Chancellorship of McMaster University, Toronto. Dr. Whidden had come from the Maritime Provinces as a young pastor, to Morden Church in Manitoba; he was then, for a time a pastor in Galt, Ontario; and a year after Brandon College was opened, he came there as a teacher. From there he went as pastor of a church in Dayton, Ohio, and when Dr. A. P. McDiarmid retired, he was called in 1912 to take his place as President of Brandon College; Under him the college made

progress and a spirit of hopefulness for its success prevailed. In the issue of the Year Book, from which we above quoted, we find on the same page this reference to Dr. Whidden;

"We cannot close this report without expressing our keen regret at the resignation of Dr. Whidden, the president of the college, who has accepted the Chancellorship of McMaster University. In him we lose another of our outstanding, denominational leaders, whose worthy contribution to our denominational enterprises in Western Canada it is almost impossible to estimate".

Brandon College had more than its share of change in the five years following. Immediately, the Rev. Franklin W. Sweet, D.D., a pastor of Cleveland, Ohio, was secured as successor to Dr. Whidden. He assumed his duties on September 1st, 1923, and was enthusiastically welcomed by students and every church he visited. All was moving on very encouragingly, when only sixteen months after his induction, he was suddenly stricken and removed by death. His successor, Rev. David Bovington, D.D., pastor from United States, was called to succeed him, in September, 1925. Dr. Bovington, a Canadian, was one of the brightest among the young ministers, who had graduated from McMaster, and much was expected of him, but for some reason he remained only a brief period—less than two years. Dr. J. R. C. Evans, a graduate of Brandon College, succeeded him.

There were other changes in the west besides those at Brandon. Mr. A. W. Ward, who had been secretary of the Alberta Association and Convention for twenty-one years, left Calgary for Vancouver, in 1923. His constant attendance at every service of church or Convention and his spiritual fervor, made him an important factor in every gathering. He was greatly missed. The Non-English mission also underwent changes because of the resignation of a much loved superintendent: Rev. J. P. Sundstrom who left the superintendency of Swedish churches to become pastor of Matsqui, B.C., and was succeeded by Rev. J. Paul Erickson of Minnesota, an experienced, wise, aggressive and fervent evangelistic servant of God. In nearly all the Swedish churches of the four provinces, special evangelistic efforts were made with large success. A Bible School was started, in Wetaskiwin to instruct the young people of their church in the Bible and methods of Christian work. Elementary branches were also taught. It has proved a great blessing. From these young

people have come many useful ministers. Today (1939), they have very fine property including a residential school, with from 40 to 60 in attendance. There are in their churches many intelligent, useful church members, as a result of this teaching. Just at the same time (1924), the Rev. C. C. McLaurin, who came from Ontario, as pastor to Brandon Church, in 1897, and became field superintendent of the three provinces from 1901 to 1907, when he was appointed superintendent of Alberta, gave in his resignation. For over 23 years he had been superintendent of missions, and he resigned because he thought that at the age of seventy, he would be expected to do so. They expressed appreciation in the form of a cheque for \$1,000 and words in the annual report as follows:

"We have lost, as you know, our superintendent, Dr. C. C. McLaurin, who, after having been with us for twenty-three years, resigned on the first day of July, 1924. Dr. McLaurin has done a work for the Baptist denomination in Alberta, in fact, for the whole of Western Canada, that will mean much to our denomination in the years that are yet to come. He has had foresight and energy to push forward the work of his Master that very few men have had the courage to do. He has sacrificed himself sometimes more than we thought he should. He always had a great vision of the tremendous work and the great possibilities of the work of his Master, and we wish him good health and strength, and may he be spared to us for many years yet to come."

Dr. McLaurin has remained in Alberta, as near his beloved work as possible, and is as active up to the present date (1939) as at any time of his life.

Unwanted changes continued to come on very unexpectedly. Rev. W. C. Smalley, who had been the aggressive superintendent of Manitoba for five years, resigned in 1924, and accepted a pastorate in Ottawa. The following resolutions indicate the appreciation of his services:

"Resolved, that we, the Baptist Convention of Manitoba, place on record our greatest respect of our superintendent, Rev. W. C. Smalley, and that we do endorse the policy of strengthening the weak places and opening up the closed churches which he has been endeavoring to do with such good success during the past year."

And after his departure, there is a resolution in the 1924 year book as follows:

"Resolved, that we convey to our former superintendent, Rev. W. C. Smalley and Mrs. Smalley, the warmest greetings of this Convention, assuring them of our prayers for God's richest blessings on their work for the Master in their new field of labor in Ottawa."

Finally we record the resignation of Rev. D. R. Sharpe, who had for eight years been Superintendent of Saskatchewan. He accepted the position of superintendent of Baptist city missions in Cleveland, Ohio, where he still (1939) leads in a very great work. He had been a very energetic worker. One year he travelled by rail 20,000 miles; by motor 5,000 miles, as well as many miles by horse. Reference is made to his work in a paragraph upon the progress made in Saskatchewan.

The following year the Saskatchewan Convention sent "greetings and good wishes to Rev. D. R. Sharpe, now of Cleveland, our former esteemed superintendent."

A NEW GENERAL SECRETARY

It was not easy to fill all these positions at once. The executive of the Union were deeply impressed with the urgent advisability of appointing a successor to Dr. Patterson to fill the position of General Secretary. They were very soon united in the selection of Rev. M. L. Orchard. Their unanimity to this was an indication of the Spirit's leading. Rev. M. L. Orchard had been pastor of Brandon. He was then assistant secretary of the Foreign Missions Board, Toronto, and by training, experience, knowledge of the West, he was fitted for the position. His fervent devotion as a Christian minister commended him. The entire West called him. Their word concerning him was:

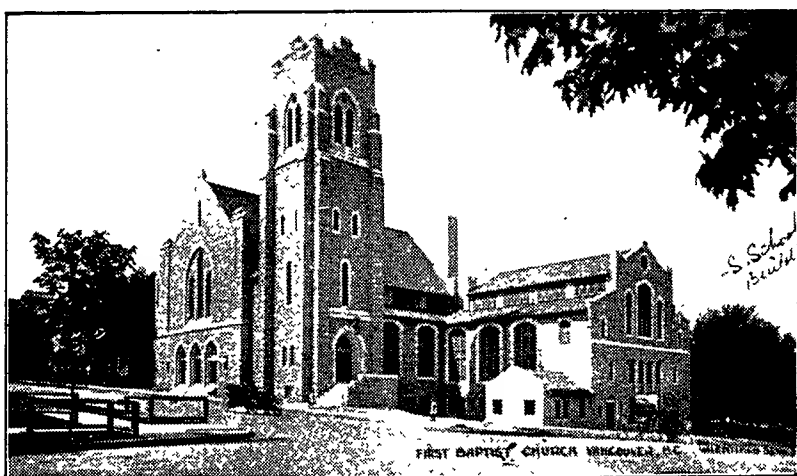
"We are happy to report that we succeeded in obtaining the services of Rev. M. L. Orchard, M.A., B.D., a man whom many had quickly termed as a fitting successor to Dr. Patterson. Mr. Orchard is not a stranger to Western Canada, having spent several years in the pastorate in Brandon. His work as assistant secretary of the Canadian Baptist Foreign Mission Board has given him a wide acquaintance with the Canadian constituency, which will aid



REV. HENRY KNOX



REV. J. L. CLOAT



FIRST BAPTIST CHURCH, VANCOUVER, B.C.
Rev. Elbert Paul, Pastor .



FIRST MEETING OF REORGANIZED BAPTIST UNION, VANCOUVER, 1938—A PART OF THE DELEGATION.

him materially in the performance of the duties to which he has been called. The Executive is confident that in Mr. Orchard the Union has a general secretary who will not only maintain the standards that have already been set, but will build most worthily upon the foundations already laid. We recommend him to the prayer of our people, and bespeak for him the cordial co-operation of our constituency."

Mr. Orchard was possessed of a great deal of evangelistic fervor. During his term of office, he never ceased to stress the necessity of winning men for Christ. In fact, that was to him the important work. Another question to which Mr. Orchard gave special attention was the Aged Ministerial Fund. There had been a small fund for some years that grew slowly from collections from the churches. Rev. A. McDonald, pioneer, had left \$5,000 toward that fund. There were several proposals of an arrangement with the Government by which the ministers would receive an annuity, aided from this fund. Some men were coming to a time of life when such a fund would be needed. Mr. Orchard made a special effort, and brought the fund up to just about \$40,000 invested for this purpose. Since Alexander McDonald had founded the first church in the West just fifty years before, the Rev. Mr. Orchard, superintendent of Manitoba, decided to make the Convention of 1924 a jubilee gathering. The Rev. A. E. St. Dalmás, of Toronto, was present; he was one of the five young men who went into the ministry from Mr. McDonald's ten year pastorate in Winnipeg. Mr. Orchard made an interesting contrast between the position of Mr. Smalley, who had Mr. Pound working as missionary pastor with nine preaching appointments four hundred miles north of Winnipeg, and the situation fifty years previously. (See p. 13, 1924 year book) :

"Just fifty years ago, the first Baptist church west of the great lakes was organized at Winnipeg with seven members. The next year the first church on the Pacific coast was organized at Victoria. To-day the country between these two cities constitutes the greatest Baptist Home Mission field in the world, extending 1,600 miles from east to west and 800 miles from the international boundary to the Peace River country. The one church, with seven members, has now become two hundred and thirty-eight churches and two hundred and forty-four preaching stations, with 20,000

members. These are distributed among ten conventions and include seven nationalities. As the following records will indicate, work upon this wide field during the past year has not always been full of adventure, but it has produced steady progress and permanent results."

SUMMER ASSEMBLIES

The organization of summer assemblies came into being at this time. They have proved a channel of good in each Province.

After becoming superintendent of Alberta, in 1907, Dr. McLaurin conceived the idea of securing a site near a lake, where pastors and people, from all over the Province could come together and spend a week or more in Bible study; hearing lectures upon practical religious questions; developing the prayer life and enjoying Christian fellowship. He looked about the Province for a possible site. There was advertised a sale of school land, a parcel of which was on the shores of Gull Lake, eleven miles out of Lacombe, half way between Calgary and Edmonton. Upon examination, it looked good. He had discussed the matter with a few and had offers of money to aid paying for it. On that account, the late A. J. McArthur gave \$100 with which Mr. McLaurin was able to make the first payment. That was in 1910, but the Board did not accept the proposition. The \$100 was returned to Mr. McArthur, and Mr. McLaurin assumed the responsibility. He erected a summer cottage; others did the same. In 1919, he had McLaurin Beach subdivided, and a block of 12 acres set apart as a gift to the Alberta Convention for assembly purposes. After the convention, in Calgary, in 1920, the pastors met for a week on the grounds, and lived in the cottages. Mrs. E. Hill, of Red Deer, prepared the meals. Rev. J. L. Campbell, D.D., pastor of First Church, Vancouver, who had just returned from a trip around the world, gave a series of lectures, and pastors led in discussions. There was much freedom to play and pray—indeed the slogan "A place to play and pray" was suggested. Those present were: Rev. H. H. Bingham, Rev. G. A. Clark, Rev. Don. Campbell, Rev. A. J. Bowbrick, H. C. Olsen, Rev. Jas. Desson, Rev. E. E. Turner, Rev. H. S. Bagnall, Rev. P. H. Roberts, Rev. J. A. Marple, Rev. C. C. McLaurin, Rev. J. L. Campbell, D.D., and Harry Stovel. Mr. T. Underwood was there the last day. All were satisfied that the convention should accept the gift and de-

velop a summer assembly, which they did. The first summer, 1921, a committee, called "Gull Lake Committee" was appointed. Mr. T. Underwood was made manager, a position which he still holds in 1939. Rev. H. H. Bingham was chairman of the committee and to him, for his initiative and optimism, we are greatly indebted. As a leader in sports and in discussions, he gave his time and talent each summer. No man meant more to the assembly in the early days. It has continued to develop. A memorial hall, which accommodates 400 was dedicated to Mrs. McLaurin, who had taken a great interest in the camp and had gone to her reward the year it was built. A store, cottages, huts, playgrounds and a fine supply of the best water are all there. Eminent speakers are brought each year. Here are a few: Dr. Kierstead of McMaster; Dr. De Wolfe of Acadia; Prof. McCrimmon, for several years; Dr. F. C. Spur, of England. A Boys' Camp is held for ten days, then a Girls' Camp; then there are ten days for the Assembly. A very fine, warm spirited atmosphere is present. There have been over 300 conversions from among young and old, and there have been many cases of consecration to a better service.

The following is a quotation from a report, read by Dr. W. C. Carpenter, chairman of the Inter-Provincial Committee of eight, in 1925:

"It is definitely the opinion of the Inter-Provincial Committee that the summer camp or assembly should have a place in Baptist policy. Such an organization provides an opportunity for pastors to meet in pleasant surroundings for the purpose of conferring over problems of universal and specific interest in connection with their work and for receiving inspiration to continue their duties often in very non-inspirational environment. It is a wonderful opportunity to develop denominational conscience and unity among the lay forces of the church. It is a great charging station for dynamic. Young people are most responsive to the evangelistic message and appeal, and experience has demonstrated that decisions for Christ are easily made in the atmosphere of a well conducted camp. Formality and cant are reduced to their minimum, and things appear more as they really are in camp life. A communion and fellowship are found in the camp that are not apparent in the churches. It is the judgment of the committee that no better investment of denominational funds can be made than

those that are devoted to the reasonable support of a denominational summer camp. It is fair to consider it on a par with the importance of a Home Mission church. Great care should be taken not to incur debt. Building and equipment should be provided only as it can be paid for at the time of erection or purchase."

In 1922, a committee of the British Columbia Convention was investigating the possibilities of summer camps. This committee was inspired by the fact that Alberta had beautiful grounds and very fruitful camps. In 1925, the first camp was conducted at Birch Bay, just across the line, on the American side. But God had another location for the future camps. On July 16th, 1792, Captain Vancouver dropped anchor twenty miles west of the city that now bears his name. He named the beautiful island just by the side of his ship "Keats" after a British admiral. In 1926, the Baptist committee found, on the south end of this island, a spot that was charmingly adapted for summer camps. Immediately a company of Baptist men was formed and bought that end of the island for twelve thousand dollars. It included 430 acres, with about three miles of coast line. The company gave the Convention fifteen acres, and reserved the rest for private cottages. The first camp was conducted that year. A committee appointed by the executive board of the Convention has charge of the grounds and conducts the camps. Mr. B. O. Pinder was the first chairman; Mr. A. J. Welch the first manager. Rev. W. P. Freeman the first chairman and Mrs. (Rev.) J. J. Ross a most enthusiastic promoter.

At the end of the first decade, the attendance at camps had grown from one hundred and thirty-five to an annual attendance of five hundred.

The equipment consists of an assembly hall, kitchen and dining-room, electric light plant, two hard-surfaced tennis courts, twelve cabins, guest bungalows and five boats, all valued at six thousand dollars. The Camp is served by a Government float and a Company store. It has its own post-office, for two months. Over thirty private cottages support the camp. One great source of inspiration has been the large number of missionaries who have attended the camps (p. 15-1927):

"The Jubilee Hall stands on a magnificent site on Keats' Island, overlooking two branches of Howe Sound, where

glaciers, mountains, land and sea mingle all their charms. These summer assembly grounds of fifteen acres witness to the vision and sacrifice of a number of Baptist people, who have associated themselves in the Keats Island Summer Home Company for this purpose and presented to the denomination this valuable gift, which could not be replaced for \$5,000.

"The B.Y.P.U.'s also contributed over \$341 towards the Assembly Hall, besides uniting with the older Baptists in making the grounds possible. Another gift by a prominent layman was a large and cheery fire-place, and still another old-timer gave one of the large windows. Others are likely to follow until the building is complete. Already the hall has proved a great blessing, and the last summer assembly, though not large, was the climax of the three held, in work, play and spiritual interest. The Girls' and Boys' Camps made a great beginning. Definite conversions and wholesome consecrations, especially among the young people, gladdened the hearts of those who made this venture."

The Saskatchewan Convention also adopted the practice of holding a Summer Assembly under the auspices of the young people of the Province. The first assembly was held during the summer of 1927. The following is the first report presented to the Union by Mr. E. E. Anderson, the then acting superintendent (p. 24-1927).

"A Young People's Assembly was conducted by the Convention for the first time in our history. The assembly was held at Lumsden Beach, under the direction of the Y. P. Committee, with the Rev. H. R. Nobles as chairman, and was a real success. More than fifty delegates registered and were present through nearly all the assembly period. In addition, some twenty-five visitors were present for one or two or three days. Expenses of pastors and their wives were pooled, and some help was given by the Convention. The total cost, however, was under fifty dollars. All delegates took a keen interest in the programme and the young people unanimously requested to have the assembly repeated next year."

The assembly secured the use of the grounds and equipment of the United Church Camp at Lumsden Beach, on Langley Lake. Rev. Arch. Ward, the superintendent, has made an

effort each year to have a profitable programme. It has proved a blessing to young people of the churches of the Province.

Manitoba has been holding a Summer Assembly of young people each year at Brandon College. A most desirable and complete equipment was at their disposal. Speakers were brought from Minneapolis or Chicago. Miss Jean Duncan, formerly of the office of the Baptist Union, is one of the chief promoters. The young people now use the equipment of the United Church, on Clear Lake, a beautiful spot, up in the Riding mountains, south-west of Dauphin.

SUNDAY SCHOOL AND YOUNG PEOPLE

Between the years 1910 and 1930, Western Baptists made several attempts to maintain a director of religious education, but without permanent results. As already told in Chapter X, Rev. G. T. Webb, D.D., an appointee of the American Baptist Publishing Society, filled the position in 1916, but continued only two years. The same society promised to support a director in each Province. Saskatchewan Convention made the first application, and Rev. P. C. Reid, a college graduate, pastor of some experience, well equipped for such a task, was appointed in 1920. Mr. Reid was doing very effective work and the Convention counted itself fortunate in having secured his services, but before two years had passed, when the financial condition of the A.B.P.S. was such that it could not continue to support him, Mr. Reid became pastor of a church in Ontario.

ALBERTA CONVENTION

Alberta Convention was determined to secure an official for this task and to meet the cost itself. A year or more was spent in seeking a man for the position which was offered to more than one promising man in Ontario, who declined. In 1922, Rev. P. H. Roberts, a late graduate of McMaster, and then pastor of the church at Vermilion, had been at the Camp at Gull Lake. His gifts as a leader of young people became known, so he was appointed director of religious education in the Convention. He was supplied with a car by the Convention and made use of it in reaching out-of-the-way points, where he would organize a Sunday School and visit rural Sunday Schools already organized. He did good work. The first year he organized 11 schools, and the enrolment in the Sunday Schools of the Province increased that year from 5,764

to 6,557. He had prospects for new Sunday Schools in many places. The following report of his work, in the annual appreciation of his efforts (p. 28-1924).

"We wish to place on record our appreciation of Mr. P. H. Roberts' work and the excellent work that he has done, not only among the Sunday Schools but among the young people of the Province. His work is going to mean much to the life of our denomination in the years that are to come, for he is dealing with the lives of those who are going to be the leaders in a very few years."

But the next year, we read that he has resigned and accepted the pastorate of a church. Still another effort was made by the Baptist Union, this time quite determined to have young people's work carried on throughout the four Provinces under arrangements that surely would secure permanence of activity in this important field.

A NEW SET-UP

In 1925, three of the Provinces were without superintendents—only Dr. Litch remained as superintendent of missions in British Columbia. To meet the need, Mr. W. G. Carpenter in 1925 proposed an interprovincial committee to make a survey of the entire mission field and present its findings at the next meeting of the Union Board. The report was as follows: That two from each Province be named, who will appoint, with the approval of their respective Provinces a superintendent of missions for Saskatchewan and Manitoba and another for British Columbia and Alberta, and also two directors of religious education for the above Provinces. This was thought better than for each Province to make the appointment and would tend to stimulate more co-operation of all the Provinces with the Union.

The committee having this authority was composed as follows: Manitoba, Rev. J. Scott and R. C. Smith; Saskatchewan, Rev. W. P. Reekie and E. E. Anderson; Alberta, T. Underwood and W. G. Carpenter; British Columbia, Dr. N. Wolverton and Rev. P. C. Parker. The appointments made were: Rev. M. L. Orchard, to add to his duties as general secretary, the position of superintendent of Manitoba and Saskatchewan, and Rev. J. W. Litch, superintendent of British Columbia and Alberta. As director of religious education, Rev. A. J. MacRae, pastor of Weyburn, for Manitoba and Saskatchewan. Rev.

W. P. Freeman, pastor of First Church, Victoria, for Alberta and British Columbia. All went to work under the arrangement. Mr. MacRae was an evangelist and awakened a new interest among the young people. There were gracious revivals and there was a general spiritual uplift in nearly every young people's organization. His work was proving very satisfactory, when at the end of two years, he resigned and accepted a pastorate in Cleveland.

Dr. Litch looked after the interests of British Columbia and Alberta as superintendent to the satisfaction of all. Rev. W. P. Freeman was well qualified for his task as director of religious education in B. C. and Alberta. His presence and leadership at all the Boys' and Girls' and Young People's Camps at Gull Lake and Keats' Island secured the very finest results, spiritually and socially. He was successful in arranging the Sunday Schools and young people's societies with everyday activities: rallies, teacher-training, etc., which resulted in great blessing.

After two years, Dr. Litch and W. P. Freeman, by a mutual agreement, with the consent of the Conventions, decided that Dr. Litch should give all his time to British Columbia and Mr. Freeman fill the place of superintendent in Alberta, each acting as director of Religious Education, in their respective Provinces.

After the Union meeting in January, 1929, Mr. Freeman gave his report for Alberta, was making his plans to carry out a strong programme, but was seized by a serious attack of influenza. He went to Victoria for a rest, and while there, submitted to a mastoid operation, which resulted fatally on March 2nd, 1929. Seldom has there been deeper sorrow expressed. He was greatly beloved and admired for his ability as a young people's leader. They had lost not only a friend but a leader who was hard to replace.

The annual report, the following year, gave this testimony as to Mr. Freeman:

"On March 2nd, a great shock and sorrow came, not only to Alberta and British Columbia, but to all Canada, when Rev. W. P. Freeman, B.A., suddenly passed away. For three and a half years he was Director of Sunday School and young people's work in Alberta and British Columbia, which was a love work with him, in which his prophetic vision and sacrificial devotion accomplished gracious and far-reaching results. Many in Western Canada thank God

for him, for the beginning and continuing of their Christian life. He was big in stature, mind and soul, and was passionately devoted to his Master, whose unclouded horizon he now sees and rejoices as it is."

In 1918, Rev. M. L. Orchard intimated his intention of resigning the position of general secretary, to accept a professorship in McMaster University. His term of six years was somewhat longer than that of any of his predecessors. Their names were: McDonald, Best, Doolittle, Mellick, Vining, Stackhouse, Harkness, McIntyre, Sayer and Patterson. The departure of Mr. Orchard was deeply regretted. He always had a fervent, practical, spiritual message, which was appreciated by all classes of hearers. He was a wise and sympathetic counsellor who left the West during the last year of which this chapter is a record.

PROGRESS DURING THE DECADE

Manitoba was suffering from emigration further west, but Mr. Smalley as Superintendent, was the means of strengthening some of the discouraged, and through selection of aggressive pastors, they were able to continue. The city churches were gaining strength. Tabernacle church, Winnipeg, under pastorate of Rev. D. M. Thomson became self-supporting. Broadway, in the centre of the residential section, was prospering under the faithful labors of Rev. W. E. Matthews. The First Church was making a strenuous effort to maintain its strength, in a down-town situation. Its gifts to missions were wonderfully maintained. The Swan River Valley, with its hosts of lumber camps and new settlers in a bush country, appealed for spiritual help. Rev. E. Pound did heroic service in reaching nine appointments. Two churches were organized and a splendid foundation laid for the present prosperous churches.

THE PARR STREET MISSION

North Winnipeg was two-thirds foreign population. Back in 1905, the Board had erected a Russian Baptist church. Rev. Mr. Kriewetski was pastor. In 1913, he appealed to the missions board for the help of English teachers in the Sunday School. Mrs. Hurd and Mrs. M. F. Dexter visited the mission, with the result that Mrs. Dexter took charge of a class of the most interesting boys and Miss Ruth Oliver from Broadway

church, a class of girls. Something happened. Mr. Kriewet-ski and the church withdrew, leaving the school and mission in the hands of the women. They secured the help of Mr. S. Blackall, and teachers and helpers for week-night activities came from Tabernacle and Trinity Churches. A mission board was organized by Mrs. Dexter and this connected them with the Baptist Union, who took the mission under its care and appointed a committee of Winnipeg Baptists to manage it. The place was filled with children. Miss Martin, a devoted Christian young woman, acquainted with several languages, a nurse and capable leader, was in charge until 1916, when her health gave way. Two boys of that time have become preachers—Rev. Charles Ball is pastor of the Wannamaker Church, Philadelphia, and Rev. Mark Talnicoff is pastor of a Baptist church in Vancouver. Miss Herron (now Mrs. Lord), succeeded Miss Martin. She continued in charge until 1913. Miss Leila Smith, who had taken training in the missionary course of Brandon College, was in charge until July 1924. Mrs. D. M. Thomson, wife of the pastor of Tabernacle Church, was employed and had help from the Tabernacle Church. She bravely undertook this task as Mr. Thomson had been invalided. Mrs. Thomson as well as her predecessors, had a wonderful experience. Sometimes hymns would be sung in five different languages. Mothers' meetings were held; and a vacation school was held every summer. Many young people who were trained in her classes have become very successful Christian workers. Mr. Ball, and afterwards Mr. Palmer of the Tabernacle Church, superintended the Sunday School. In 1929, the present commodious building was erected on Parr Street by the Baptists of Winnipeg, and the North End Mission became the Parr Street mission. The average attendance, in winter would be 160 to 170. To the great regret of a large number of friends, among all classes, Mrs. Thomson moved to Victoria (seeking health for her invalid husband).

Since then, the pastors of the Tabernacle Church, Rev. E. M. Whidden and now Rev. E. J. Bailey have, with their people, conducted this as a mission of their church. This is but a brief résumé of a great work that is worthy of a long chapter in Baptist history.

Progress in Saskatchewan, during the decade, was quite marked. A church was organized in the important town of Wilkie; another in the Nepawin. It is here the bridge crosses the North Saskatchewan, down the river from Prince Albert.

The lay preacher, Mr. W. H. Mitchell, is the very successful pastor, with the aid of students now and then. Rev. Henry Knox was enabled to clear the Prince Albert church of a large part of a crushing mortgage, and the church is numbered among the strong churches. A very progressive mission has been built in the east end of Prince Albert, and it promises to be a church. Mr. Sharpe, as superintendent, pressed evangelism and gracious revivals were experienced. One year he brought a most useful evangelist, Rev. Telford, from the East, and over 40 were baptized in Moose Jaw; 30 in Yorkton, while nearly every mission reported an awakening. Rev. T. J. Hind, as pastor of Moose Jaw, and Mr. Watson, who came with him from Ontario and settled in Congress, were instrumental in adding to the membership of many of the small churches. Another sign of progress was the building of Emmanuel Church in Saskatoon.

PROGRESS IN ALBERTA

One of the results of the Summer Assembly, at McLaurin Beach, on Gull Lake induced the organization of the Baptist churches of: Lacombe, Clive and Stettler. By attending the assembly the few Baptists in these places were awakened to organize. The Convention Board sent Dr. McLaurin to Grand Prairie in 1928, following the effort of a student during the previous summer. His first audience, in the Oddfellows Hall could be counted on one hand. However, it continued to grow. Money from the Toronto Sunday School Fund had been obtained for a building; a lot was secured and the structure erected at a cost of \$3,000. There were soon congregations of over 100; a church was formed with nearly 30 members; on the impulse of the moment it was named McLaurin Church; several were baptized, and a weekly offering pledge of almost \$20 in envelopes was contributed. The church was dedicated by Rev. Dr. Bingham. Superintendent Litch conducted special services and Dr. McLaurin introduced Rev. S. J. Waterman as pastor on the last Sunday of January, 1929. Rev. J. M. Baxter became pastor in 1934, and he led an aggressive work in that region. One of the converts of Grand Prairie Church, Mr. Hugh Campbell, was evangelizing in the district and a church was organized in Beaver Lodge, where his labors were attended with blessing to many. Rev. J. A. Roskam, for nine years the much loved pastor of Ponoka, succeeded Rev. Mr. Baxter in September, 1939. His well known devotion to

his Master and His work will doubtless bring a rich blessing to that growing district of Alberta. After the death of Mr. Freeman, Rev. Dr. Litch moved to Calgary in 1929 as superintendent. He led in a successful evangelistic campaign.

BRITISH COLUMBIA

Progress was made in British Columbia, notwithstanding the unhappy division that had taken place. A new church was organized in West Point Grey, which, under the supervision of Dr. Litch and Pastor Rev. W. L. McKay has become a strong, virile institution. A fine building was erected before Mr. McKay moved to West Vancouver. Rev. T. J. Hind is the present pastor of this very progressive church. New Westminster Church, under the pastorate of Rev. J. L. Sloat, has made much progress. The mission in Queensboro is growing under its supervision, and a new work that has grown into a vigorous church has been built up at Westminster Heights, Jackson Avenue, under the supervision of Rev. A. W. Ward, who is doing a most important work among several nationalities. One year he baptized five Japanese and converts of all countries, to the number of 36. Jackson Avenue, as a mission, has a wonderful record. The moving of an Italian mission, started by Mrs. J. J. Baker, into Jackson Avenue was the beginning of making it an All People's Mission, as it is today.

Before closing this chapter, we should record the great service rendered by several laymen, who, with wonderful ability have maintained the work of missions, particularly when Convention had no superintendent. In British Columbia, for years, Mr. J. J. Wallace was treasurer and acting superintendent, visiting churches when in difficulty and acting as a wise adviser; he also collected funds, and saw that home mission pastors had their cheque when due. In Alberta, Mr. Thomas Underwood really filled the place of superintendent in 1924-25, and made the business of the Convention a vital part of his life work, although he had a large business of his own, requiring much attention. Mr. E. E. Anderson did a similar work in Saskatchewan, as did Mr. Dunbar Hudson and George Batho, in Winnipeg. They frequently read the annual report of their Provincial Convention at the annual meeting of the Union. They had in each Province a Board composed of devoted Christian men, who delighted in co-operating in the Lord's work.

ISOLATED BAPTISTS

The population of the four Provinces consisted largely of emigrants from the older parts of Canada, Britain, United States, Germany, Sweden, Russia, etc. Among them were Baptists from all these countries, who settled wherever they thought best, without considering the possibility of being near their own church and often where there was no church. There were Swedish, German and Russian colonies. People of one language settled together, but there were no colonies of one religious belief, except Mennonites and Mormons. The result was that thousands of Baptists found themselves far from a Baptist church and lone families had little prospect of a Baptist church being established near them. Baptists were isolated from their origin 300 years ago. Because of their so-called heretical belief and practice they were excluded from all other religious denominations. They were separatists. They continue to be "a peculiar people". They are not disposed to go back to the other religious bodies that had excluded them. Their convictions would not permit them, for "once a Baptist, always a Baptist". However, they were ready to worship with any other Protestant denomination, and were often found active as Sunday School superintendents and bible class teachers in other churches, when a Baptist church was not within reach.

It was an important part of a superintendent of missions to look up Baptist members, so situated. Many pastors sought to reach such, often as far distant as 50 miles. If possible, their names were linked up with the nearest Baptist church. Some superintendents of Provinces had as many as six hundred names on their list. They sent literature to these people, and visited them when possible. Frequently a lone Baptist family became the nucleus of a Baptist church. According to the last census, there is a Baptist population of 80,000 in the four Provinces but only 22,000 enrolled in our churches, proving that there must be many Baptists unattached to churches because of their isolated position. This means that there is much Home Mission work to do yet, and to neglect it would be suicidal. Some superintendents have collected from Baptists, so situated in their Province, as much as \$1,000 in a year, for missions.

It can thus be seen that the activities of the Baptists in the West between 1920 and 1930 were progressive with a general tendency to develop work among young people and in isolated parts of the Provinces. The story of the last ten years will be recorded in the next chapter.

CHAPTER XII

THE LAST TEN YEARS

1929-1939

During sixty years of Baptist missionary effort, in Western Canada, there has been a change in the personnel of its leaders on an average every ten years. No less than twelve men have filled the position of superintendent or general secretary since 1883, ten years after the first mission was opened in Winnipeg. All kinds of reasons are given to explain the frequent changes. Professor M. L. Orchard, who resigned the office in 1929, held the position six years, which was somewhat longer than any of his predecessors. His going was deeply regretted. Indeed, there was strong expression of disappointment as had been the case at the departure of every man who had occupied the position.

Happily, when a successor to Mr. Orchard was sought, every interested and responsible member of the Board seemed to have on his mind one individual. Rev. W. C. Smalley, of Ottawa, was the unanimous choice. Mr. Smalley was born in Lancashire, England. His father was a Baptist minister for many years, and only passed on to his reward a few years ago. This son of the manse, a bright young Christian, came to Calgary in 1903, and at once became a member of the First Church and identified himself in its activities. Though still in his teens, he was appointed teacher of a large Bible Class of men and women. For some time he toiled as an apprentice carpenter. Then the church recognized his gifts, and he soon gave his life to the ministry. He went to Brandon College in 1905, and became at once acting pastor of the Shoal Lake and Strathclair Churches, a position which he held during the years of his college course. He graduated from the theological department in 1912. Shortly afterwards, he became pastor of Portage La Prairie Church. He married Miss M. A. Cowell, who came from England. In 1919, he was appointed superintendent of missions by the Manitoba Convention, which position he held until 1924, when he went to Ottawa as pastor of Fourth Avenue Church, from which he resigned in 1929 to accept the position he still occupies at the time of writing (1939), three years longer than any of his predecessors. His

early life in the West; his education, his experience as a Western Home Missionary, pastor and superintendent, and his active identity with the Western Board, when in Ontario, give him special qualifications as general secretary. After reading his first report to the Baptist Union, the President, Mr. W. G. Carpenter, added this clause at the request of the Union Board:—

“The Board was pleased with the record of the year, and desired that in accepting the report of the general secretary, a paragraph be included, expressing appreciation for the splendid service he had given the denomination during the year. At home and, afield he was brought an enthusiasm, an optimism, an ability of an untiring devotion that has made him a most important factor in bringing the business of the denomination to such a successful issue in such a trying year”.

Mr. Smalley belongs more fully to Western Canada, from length of residence, education and ministry than any others who have occupied the position. He is welcome in the smallest and largest churches of any nationality, in any province or any country he visits.

CHANGE OF HEADQUARTERS

The Baptist Union had decided to change the location of its offices from Winnipeg, where they had been for fifty years, to Edmonton, Alberta, believing it to be more central to all the Provinces. Winnipeg had been the natural centre of the Baptist Union. It was the gateway into the country, and the city in which all trade of the country centered. It was many times larger than any other town in the country. The First Baptist Church of Winnipeg, for many years gave more than all other churches combined to the mission. It had many very devoted, intelligent, competent laymen, who could assume responsibility of the Board and willingly gave their time, counsel, and money to forward the cause. But in 1930, several cities could supply all this. Change of office meant change of staff. Miss Jean Duncan, who for many years was a responsible secretary, could not leave Winnipeg. Miss M. Thomson, of Edmonton has filled her place. A responsible treasurer was not difficult to find and, an Executive Board composed of near-by members was also easily secured. So Mr. Smalley and the office have become a part of Edmonton. The *Western Baptist* is edited and mailed from the office each month.

THE DEPRESSION

Mr. Smalley came to the position at the beginning of the most trying period ever experienced by the mission. The years of depression, which prevailed throughout the world, but were exaggerated in Western Canada because of the years of drought, followed by crop failures, made difficult the task of maintaining scores of small churches, which had come into existence during the years of great influx of new people. These required constant care and financial help. In order to continue, they made a demand upon the time and thought of the general secretary that taxed his patience and wisdom. Changes of provincial superintendent with frequent vacancies made his work more difficult. In 1930, the debt was increased. They planned to reduce it the following year \$3,500, but instead it was increased by \$5,000. In 1932, the budget receipts were \$15,000 less than the previous year. In 1933, the receipts were the lowest since 1916. The West gave \$53,136, while in 1928 they had given \$75,777.91. The total receipts in 1933 were \$86,246.69, while in 1928 the receipts were \$121,953.98.

These financial conditions were hard to meet. The depression was felt the world over, but during about seven years a great part of Saskatchewan, the south-western part of Manitoba and the south-eastern part of Alberta suffered from crop failure. There was no rain; the seed did not even germinate. The high and continuous winds caused the soil to drift, so that fences were covered with banks of sand and whole districts that formerly had pleasing fields of wheat, (fifty bushels to the acre) were a veritable desert. This affected hundreds of square miles of what was the most successful wheat growing land in the West. Towns were reduced because farmers had no money to spend. This calamity continued year after year, until many had lost all, and had to move north, to some other place, empty-handed. Once more many of our churches were in distress. If the story of self-denial practised by many of the Baptist pastors could be told, it would give pages of thrilling records. Many received only the reduced grant from the Mission Board—avery meagre subsistence. Very many were on half salary. And yet no churches closed, and no missionary left his mission field because of distress thus induced. There were many examples of wonderful devotion. The spiritual interests of Church and people were maintained. In some cases the missionary budget allotted to a province to help keep about twenty-five men on mission fields was no larger than the amount used in maintaining many a city church.

It was increasingly difficult to secure missionaries for small

and isolated churches. The theological department of Brandon College was closed, so there were few students for summer fields. In early days of the twentieth century, the Presbyterians were on the alert to occupy every possible corner. To do so they brought dozens of young men from England and Scotland, taking them from any occupation, if they were good men and able to speak and teach and visit and could meet, in some measure the spiritual need of the people. Likewise, many useful young men and older men from Canada were used. The church at Quill Lake has lived and prospered under the ministry of a layman, John Alder, who left his tailor's bench in Hamilton and took up a homestead, and while he cares for his business, he looks after the church. The same is true of the new and growing church of Nepawin down the river from Prince Albert, which has a layman, Mr. W. T. Mitchell as pastor; he leads the church on to greater strength, and looks after a business that would take all the time of some men. Mr. Mitchell was ordained in 1937. In some way, through the depression, all churches were able to carry on.

MANY CHANGES IN PERSONNEL OF THE MISSIONS

The changes of general secretary and the office constituted only a few of the changes that took place amongst the Baptists at the beginning of the last decade. After the death of Mr. Freeman in 1929, the Rev. J. W. Litch succeeded him as superintendent of Alberta. This left British Columbia without a full-time secretary until the Rev. C. K. Morse was appointed in 1931. He filled the position until 1933. The Rev. H. Knox, a pastor of Vancouver and secretary of the Convention became acting superintendent from 1933 to the end of our story. He is aided by wise and intelligent laymen who compose the Board. Pastors Imrie, Sloat, McKay and others give time to visit the missions as required. Some details of the work done by Dr. Litch should be recorded here. He entered upon the work in Alberta, where he was so well-known, with much zeal. He was always pre-eminently an evangelistic superintendent. In Manitoba, he had been converted, and there his early successful ministry was spent. Many of the churches in Manitoba had grown small because of emigration as already noted, and he found his special mission was to "strengthen the things that remain", in which task he was eminently successful. He continued until his health gave way in 1936, when he was compelled to retire and sought recovery in Vancouver. All the West rejoiced in his recovery, and in his success as pastor of Kerrisdale

Church. The following is an expression of the appreciation of the Manitoba Convention, of his labors among them:

"After forty-five years of service in Western Canada, Dr. J. Willard Litch has resigned the provincial superintendency. His service has been characterized by unselfish devotion to Jesus Christ. This trumpeter has given forth the certain sounds which have brought inestimable and eternal blessings: His pastorates, in hamlets and city; his oversight as superintendent of our work in British Columbia, Alberta and in Manitoba—these are his enduring monuments. A multitude in the Church of God, visible and invisible, stands up to bless the day he crossed its trail. The following resolution, passed by the executive committee of the Convention is expressive of our affection and gratitude.

"Having received the resignation of Dr. J. W. Litch as superintendent of Baptist missions in Manitoba, we record herewith our deep and sincere appreciation of his work, not only in this office alone, but also in the various capacities—pastor, evangelist and superintendent—in which for more than forty years he has so conspicuously served the interests of our denomination and the kingdom of God. We testify that his work had always been prosecuted with great energy, with kindly sympathy, with abounding faith in the efficiency of the gospel and with an unswerving fidelity to conviction. The fruits of his labors, we gladly attest, have been very numerous. To him and to Mrs. Litch, as they now go, for a time to British Columbia, we offer our best wishes and our most kindly feelings, and we hope that life may still hold for them many golden years of service and of satisfaction".

In May, 1929, Rev. Archibald Ward, pastor of Saskatoon Church accepted the dual position as superintendent of both Manitoba and Saskatchewan. His health failed for a time; his sight became affected, and he eventually became blind, but still he moved about that great province, visiting churches, Conferences; delivering addresses; preaching sermons; meeting churches in difficulty; advising pastors who faced hard conditions. With the wonderful help that could be given by his efficient wife, he carried on in a marvelous way, and his work was greatly appreciated in Saskatchewan.

Every First Church in the large cities of the four provinces had a change of pastors at the opening of this period. After graduating from Rochester Seminary, Rev. H. C. Olsen, a

graduate of Brandon, and a much appreciated student pastor in Alberta, became pastor of the First Church, Winnipeg, in 1927. Here he continued to maintain a church in a downtown location until it was compelled to close in 1939. The First Church, Edmonton had two eminent pastors, for brief periods, viz: A. G. Clark and A. S. Lewis and in 1928, Rev. C. G. Stone. Under his ministry, the church maintained a prominent place in the community. He moved to Toronto in 1939. Rev. J. J. Ross, D.D., resigned in 1928 from the First Church, Vancouver. After a brief pastorate of Dr. Ross, the church called the Rev. Elbert Paul, who still continues to lead that active Baptist church of British Columbia. Regina had a number of changes following Rev. H. R. Noble, who left for Windsor, Ontario, in 1929, after several years of helpful service in the province. He was succeeded by Rev. H. H. Upton, Rev. Bowley Green, Rev. F. W. Pattison as interim pastor and the present young and promising pastor. C. H. Bentall. Calgary First Church regretfully parted with Rev. Dr. H. H. Bingham in 1929. For ten years he was a prominent leader in every Baptist enterprise in the West, and maintained a strong and successful evangelistic ministry in a church which from its inception has been notably spiritual and aggressive in its efforts to win all classes to Christ. His presence in the province was a constant inspiration, for he was ready to go to any church, small or large, in any province to conduct an evangelistic campaign, which generally was attended by an ingathering and growth to the church. He had been chairman of the Alberta Summer Assembly, since its first meeting and meant much in securing success to that new enterprise. Consequently his departure to Ontario was a great loss to the western Baptists.

NOBLE LAYMEN

One might expect a break of continuity in the denomination, which is particularly home missionary in a new country, by so many changes of leaders at one time. One thing enables the work to move on fairly evenly, and that was the presence in every section of the Baptist Union of a large number of devoted competent Christian laymen. These men continued through decades to give their most serious endeavor to guide and promote the work in each Convention. Preachers may come and preachers may go but the laymen stay on. In Winnipeg there were J. F. and W. A. McIntyre, Mr. Dunbar Hudson, E. J. Tarr, George Batho, C. R. Sayer and others, who faithfully assumed the responsibilities of caring for every

mission church. In Saskatchewan, Mr. E. E. Anderson, of Moose Jaw, was virtually superintendent of missions, and he had the co-operation of such devoted men as Norman McKinnon of Weyburn, J. L. Hilton and A. E. Davey of Moose Jaw. Alberta always had Mr. Thomas Underwood, carrying upon his mind and heart the care of all the mission churches of the province. With him constantly for years were; A. W. Ward, W. G. Carpenter, G. F. McNally, E. W. Sheldon, W. H. Reid, A. G. Gainer and a dependable executive board. British Columbia laymen, from the first session, had men like Wm. Marchant, A. B. McNeil, J. J. Wallace (who for several years was virtually a superintendent), Chas. Bentall, Mrs. C. Spofford, Mrs. C. M. Stains, who never allowed a mission cause to suffer for want of needed assistance.

It is fitting here to refer to the army of noble laymen, who from the beginning of the Western Baptist Missions have taken such a prominent place in its promotion: J. B. McArthur, Q.C., James Smart, R. Darach, S. L. Head, J. Giles, C. Chapin; the name Frith, Chalmers, Rankin, Fairchild, frequently appear in old records; also Whitman, R. Root, Jasper, Coutts, H. E. Sharpe, S. J. McKee, G. Stephens, A. B. Stovel, Dr. Schaffner, S. B. Blackall, Dr. and Mrs. C. W. Clark, all of Manitoba. John Fisher, P.R. McDonald, A. McDougal, in Saskatchewan. Then in Alberta there were, J. B. Eshelman, M. S. Saunders, H. Hilton, S. L. Hynes, R. Ritchie, Hon. A. C. Rutherford (first premier of Alberta), G. H. V. Bulyea, Lieutenant-Governor of Alberta. In British Columbia, the following names frequently appear, Dr. N. Wolverton, A. J. Welsh, Judge W. C. Kelly, Dr. Telford, Dr. W. Russell, R. O. Pinder and a host of others just as vital to the progress of the work, though not known so well to the public. Women in the list are: Mrs. G. Lee, Mrs. M. F. Dexter; Mrs. C. W. Clark, Mrs. G. V. Bulyea, Mrs. E. L. Hill, Miss M. I. Reekie, Mrs. J. F. McIntyre, Mrs. T. Underwood, Mrs. A. T. Spankie, Mrs. D. McTaggart, Mrs. A. G. Parker, Mrs. C. Spofford.

MARKS OF SPECIAL PROGRESS DURING THIS DECADE

BRITISH COLUMBIA

The First Church in Victoria had been experiencing changes of pastors and changes of meeting places. In 1929, Rev. Jas. Strachan resigned and became pastor of First Church, Saskatoon. He was succeeded by Rev. G. A. Reynolds, who has had a happy ministry and under whose leadership the church is still making steady progress. A fine property has been

secured, and the church is more fully established than at any time since it was organized as the First Church in British Columbia in 1876.

During this decade, the historic First Baptist Church, Vancouver, suffered from a destructive fire that nearly burned the inside out of their splendid edifice which had been erected during the pastorate of Dr. Perry. Under the leadership of their present pastor Rev. Elbert Paul, it was rebuilt and made more commodious and attractive than the original building. Today they have one of the most if not the most attractive and complete church structures in this growing city. The pastor a strong and convincing preacher, leads in a progressive programme in this, the leading church in British Columbia.

Climaxing 52 years of progress at the first new Olivet Church, its fourth building has lately been dedicated. The corner stone was laid during the meeting of the Convention of the Baptist Union in Vancouver on July 11th, 1938. The new church replaces one erected 39 years ago; its church building is one of the largest and most attractive in Western Canada, as it has fifteen halls and rooms for various services and activities. The two buildings are in the shape of an L. Rev. J. L. Sloat, the pastor, has had the very hearty co-operation of his people in this advance movement, which is being attended with spiritual, as well as material growth.

There were other points of progress as well as those listed above. A new and commodious church was erected at Vancouver Heights, under the present pastorate of Rev. H. Knox. Rev. W. L. McKay gathered a congregation in the new cause at West Point Grey, which required the erection of a larger and more attractive building. In addition to their city churches, the following buildings have been erected or acquired in new fields in the province: Westminster Heights, Barrowtown, Riverview, Upper Sumas, making in all eight new buildings for British Columbia.

ALBERTA

Progress was evident in Alberta too. In August 1938, a new church building was erected by the Norwegian Baptist Church of Valhalla, in Peace River district. About 300 attended the dedication service, at which Rev. O. Breeding, general missionary, preached. A building was secured and a church organized at Cherry Grove, northeast of Edmonton. Then a very commodious church was built and dedicated in Milo, southeast of Calgary, under the leadership of student

pastor, R. A. Easter. The cause is in an encouraging condition, under the pastorate of Rev. C. S. Burnett, who is the only minister of any religious body within a radius of 30 miles.

In the early years, the Lethbridge Church, had many hills of difficulty to climb to reach its present position. Rev. C. J. Coulter Whyte, the first pastor saw their first building erected in 1903. After that, differences arose and members were scattered. At one time the superintendent spent months gathering together the remnants. For over ten years they have been reaching permanency. They started a building fund at that time, and in 1923 they had \$5,000 saved up besides their old church property. This fund grew year by year to \$15,000. Under the leadership of Rev. T. Frears, with the aid of some farseeing men in the church, they made a purchase of what was the Presbyterian church, before the United Church was formed, at a price they have been able to meet, and are now in possession, free of debt, of the second best Baptist church property in the province. These people are doing an aggressive, spiritual work.

The McDonald Church, Edmonton, became discouraged, and unthinkingly disbanded and closed its doors, July 1929. In two months it longed for its old church home. The doors were opened; the members rallied in full force. Mr. S. Grimwood, a former member, who had been absent in Peace River for years, at that time returned to the city, and by his enthusiastic assistance, they built up a Sunday School and all organizations. Dr. McLaurin supplied the pulpit for five months, until Rev. L. W. Williamson was settled as pastor. Following him, two years ago, Rev. H. Stibbards has been leading them to enlargement in every department.

The churches in the city of Calgary and elsewhere have been making decided progress, under the leadership of pastors who have come to the province in this decade. Rev. A. C. Archibald, D.D., is being used as a leader and organizer of evangelism, not only building up the historic First Church but in aiding in the important work in the West. He baptized 51 and received 49 by letter and experience in 1937. The Hillhurst Church, which had passed through a time of division, has become stronger and more vigorous than it has ever been, under the late pastorate of Rev. C. G. Ashdown and now under that of Rev. H. E. Nordlund, B.A., B.D., who entered upon his work in May, 1938. The Crescent Heights Church which had continued growth during the pastorates of Revs. H. L. Kempton, C. S. Burnett and P. E. Mundy, has

made very decided progress under the pastorate of Rev. J. E. Harris, who was a Calgary boy and well known in Alberta. He came to his present charge in 1937. The Crescent Heights Church have enjoyed a quiet revival during October, 1939. Seventeen new members were welcomed into the church on November the fifth. Rev. C. G. Ashdown, is in charge of Olds and Zella Churches where they are having much encouragement, under his ministry. Camrose has a continuous revival under the ministry of Rev. F. Antribus. A new church has been organized at Winfield, 50 miles west of Wetaskiwin, under the ministry of students from the Alberta Baptist Bible Academy. Thus we see that there has been considerable Baptist activity in the province during the last decade.

SASKATCHEWAN

During the last few years of the superintendency of Rev. Arch. Ward, there were many signs of progress notwithstanding the seven years of drought and consequent loss of population of the southern parts of the Province. Many had moved north into woody districts where new work is opening up. Under the leadership of Rev. Wm. Bonney, the Prince Albert Church burned a mortgage, which had held them down for 32 years. They have also erected a mission hall in the west end of the city, which promises to be a flourishing church in a short time. The Emmanuel Church, Saskatoon, while Mr. Harold Stibbards was pastor, erected a new church, which is occupied by several nationalities. New buildings were erected at Nepawin, Bagley (Swedish), Brancepeth (Norwegian), Norburg (Hungarian), Petrasvk (Ukrainian).

A church was organized at Maple Grove, 65 miles north of North Battleford on May 22, 1936. A number of Baptists, who lived a distance from each other, met and planned for evangelistic meetings, and there were several interesting conversions. On July 21st, Rev. Arch. Ward, the superintendent, held a baptismal service in a beautiful lake, where a large crowd gathered and observed with great solemnity what was a novel sight to many. They desired a Communion service after the baptism and met in desired shade, seated upon planks. The bread was taken from the lunch-baskets and the "fruit of the vine" was juice, squeezed from Saskatoon berries. At this gathering all experienced a most gracious fellowship with Him whose suffering and death they were commemorating.

MANITOBA

A new and promising mission field is opening in northern Manitoba. Rev. D. Ritchie, of Dauphin, and Rev. C. J. Smith, of Swan River, had visited on several occasions the towns of: The Pas, Sheridan, Cranberry Portage, Flin Flon: The town of Flin Flon has a population of 8,000, and is growing because of the rich copper mines. Many Baptists were found there, and they prepared to get together as a church. After a cottage-prayer-meeting, with 20 in attendance, a church site was secured, and a church with eleven members has lately been organized. Rev. J. A. MacRae conducted an evangelistic campaign during March, 1939, with very blessed results. There are other hopeful openings in the towns growing up around rich mines. The town of Churchill, a seaport on Hudson's Bay, awaits the arrival of a pioneer Baptist missionary. The churches in the farming district of the Swan River Valley are growing, and another church, "Little Woody" has been organized. An old Greek Catholic church, in Winnipeg, has been lately purchased for the Russian Baptist Church.

During these nine years, spiritual results have been encouraging; 7,054 have been added to the churches by baptism. In Manitoba, 1,089; Saskatchewan, 911; British Columbia, 1,086; Alberta 1,856; German 1,076 (the last 5 years); other non-English groups, 1,036. Seventeen churches have been organized. During 1938, very satisfactory results were reported as the result of many evangelistic campaigns held throughout the provinces. First Church, Calgary, received 100 members; 51 by baptism. They had 26 baptisms within a few weeks. Strathcona had 14 baptisms. The German Church, Edmonton, baptized 41 on one Sunday. Grand View, Vancouver, had 20 baptisms on Easter Sunday. The German Church at Morris, Manitoba, baptized 21. First Church, Regina, had 15 baptisms, and Cameron Memorial had 9. Similar reports came from missions in other parts of the west. Yet, as may be expected, during these years because of depression and financial collapse and new economic problems so common in every part of the world, all was not sunshine in the work of Baptist missions in Western Canada. There was during these years a deficit in the mission treasury, causing a difficulty in maintaining all missions undertaken and hindering entering new inviting fields. Such a deficit had occurred at various times in the past, and was overcome when prosperity returned, but this time prosperity is longer delayed. A Forward Movement is being proposed and organized, and all are hopeful that the debt will be removed.

There was also a deficit each year in conducting Brandon College. The college Board has borrowed from its endowment funds until they are practically exhausted. It also borrowed from the reserve funds of the Union. The Baptist Union, in 1938, had to give up all connection with the college, which passed out of denominational control, leaving the college Board with a large indebtedness to meet. This was the sorest experience in the history of Western Baptists. The college had opened in 1898 under the most favorable auspices. It was meeting the need of the growing cause in supplying home-trained men for the new churches being organized, and was appreciated by every church. There were high expectations that Brandon College would be the heart of the religious life of Western Baptists, so its loss was lamented by many, who had given their heart to it and expected rich returns from it. This was one black cloud that had darkened the horizon of Western Baptists during these later years.

Another cloud that cast a shadow upon the field of missionary enterprise of western Baptists was the compulsory closing of the First Baptist Church, Winnipeg. It was organized in 1875 by Rev. A. McDonald, the pioneer missionary. Around it for many years centered the activity of the Manitoba and North West Convention. It had grown to be one of the most progressive churches of all denominations in western Canada. There was continual growth under Pastors McDonald, A. A. Cameron, A. Grant and John McNeil. A congregation of 2,200 greeted the last named pastor in a large building every Sunday. The Diaconate consisted of a body of able, active, devoted, Christian men such as is rarely found in any church. But the city's rapid growth did not favor its continuance, as families moved out into residential districts. New churches were organized that absorbed many of the members. The men and women who had been the leaders during the days of its great strength and had departed this life, and the down-town population did not contribute towards the congregation. To maintain such an institution, under these conditions, became an impossibility. This experience is duplicated in many cities in America and the old land. The large body of the members of the First church, united with Broadway Church, which now has the name the Broadway First Church, Winnipeg. Others went to churches near their place of residence, thus giving strength to them. Even though closing of the First Baptist Church was justifiable, its loss creates a downcast feeling in those acquainted with its activity for sixty or more years. However, despite such disasters as

this, there are those well acquainted with the situation, who believe that the Baptist cause in Winnipeg is in a more hopeful condition than it has been for many years.

BAPTISTS OF WESTERN CANADA AND FOREIGN MISSIONS

Almost immediately after the Women's Home and Foreign Missionary Society of Manitoba and the North West was formed in 1887, Miss Booker of Emerson Church, Winnipeg, made application to be sent as a missionary to India. In 1889, she went to India as a missionary of the Ontario Foreign Mission Society, supported by western Baptists. Rev. J. E. Davis, a student of Prairie College, a graduate of Manitoba University and a very useful home missionary, went to India from McMaster College in 1896. A year later the women of Western Canada assumed his entire support. H. B. Cross, one of the first graduates of Brandon College, and his wife went to India in 1903. In 1896, Rev. A. B. Reekie, a student pastor in Manitoba, a graduate of Manitoba University, went on his own charges to prospect for a mission in South America. His proposition to the Ontario Foreign Mission Society was accepted, and he was sent as the first missionary to Bolivia.

From Brandon College there are now in India: Rev. Arch. Gordon and his wife; Rev. John Hart and wife; Rev. E. H. Church and wife; Miss B. Turnbull; Miss Hilda Harrison; Rev. D. A. Gunn and wife, who have spent two terms in India; Miss J. Robinson, from Wetaskiwin Church has been in India since 1904. Others in India, from our Western churches are: Miss Jessie Alyn, M.D., and her sister, Laura, from Edmonton; Miss Jessie Findlay, M.D., and her sister from Winnipeg; Rev. H. Wolverton, M.D., and wife; Rev. Orville Daniel, Ph.D., and wife; Miss Edith Mann, from British Columbia, and Miss Lucy Cooper, from Calgary; also Miss C. A. Johnston, from Strathcona. To the missions in Bolivia have gone: Rev. A. B. Reekie, already mentioned; Miss Livinia Wilson, from Edmonton; Mr. and Mrs. Howard Plumer, from Vancouver; Miss Epp, from the German Baptist Church, Winnipeg. For several years the First Church, Calgary, supported Rev. J. A. K. Walker in India.

This army of foreign missionaries from a Baptist Convention, not 70 years after there was only one missionary and only one known Baptist church member, indicates the development of a missionary spirit, while the churches have been growing in numbers.

The Baptist Union of Western Canada is a unit of the Baptist Foreign Mission Society of Canada, which is comprised of the Baptist Convention of the Maritime Provinces and the Baptist Union of Western Canada. It has a mission among 5,000,000 Telugus, with Cocanada as headquarters. They have 22 mission stations, nearly one hundred missionaries, 11 hospitals, two leper homes, an orphanage, high schools, training schools, theological seminary and public schools, with 23,000 students and pupils. There are 200 churches, with over 23,000 members. These employ 1,400 native workers, pastors, teachers, nurses and Bible women. Baptists of western Canada are being strengthened by sending many young people far hence, to the gentiles. They are being spiritually helped by giving their money, their prayers and sympathetic co-operation to the spread of the Gospel. They also help the Mission in Bolivia, South America. For a time, 25 missionaries were employed. This has been accomplished among Indians and Spaniards, who have for centuries been dominated by the Roman Catholic Church. The Master's charge to spread the gospel news has not been forgotten by Baptists in the West.

REORGANIZING FOR ADVANCE IN WESTERN CANADA

The change in organization has not been conceived and put into operation overnight. As long ago as 1925 many of the then leaders felt that there should be some change in our denominational structure. This feeling was expressed in the appointment of committees to examine the organization. Reports were presented at the Union meetings of 1926 and 1929. Though the conviction that the territory should be divided into areas irrespective of provincial boundaries found large support, nothing was done to bring this about until 1935, when an inter-provincial committee was appointed to examine the Union organization once again. This committee set carefully, slowly and patiently about the task of planning some form of organization, which, while not destroying the autonomy of any local church, would unify denominational policies and programs and enable the Baptists of Western Canada, from the eastern border of Manitoba to Vancouver Island, to speak with one voice on questions of major importance, and move with one purpose in extending the Kingdom in our great territory.

At Calgary in 1936, the committee was appointed to implement these resolutions, consisting of Messrs. W. G. Carpen-

ter, W. A. Kennedy, A. C. Campbell, N. McKinnon, P. J. Moon, Rev. T. Frears, Rev. E. Paul and Judge W. C. Kelley. A quorum of the committee, at which representatives of the Women's work in the persons of Mrs. Spankie, Mrs. McDonald, Mrs. Knox and Mrs. Bowman were present, met for a two day session in Calgary, at which a constitution for the new Associations was adopted for presentation to the Union Board; the boundaries of the respective Associations were drawn for approval of the Board, and the personnel of the Union officials recommended for appointment. Under the chairmanship of Dr. W. G. Carpenter, the committee presented its first report, and suggested a plan of reorganization. This plan, after careful consideration and full discussion, was adopted in principle, and the committee was instructed to prepare a constitution and by-laws which were presented for consideration at the 1937 meeting of the Baptist Union, in Regina, by the Rev. Elbert Paul, of Vancouver. After thorough discussion and with some amendments, the constitution and by-laws were adopted, and the committee instructed to proceed to the reorganization of the territory along the lines decided upon, dividing it into Associational areas.

For definite and pertinent reasons it was decided to leave reorganization of British Columbia for the present. The Convention of British Columbia is however an integral part of the Union co-operating in all Union activities and participating in the direction and the support of the Union officers.

Apart from this exception the reorganization was undertaken at once. The committee met in October, 1937, and drew up a proposed constitution for Associations, and divided the three prairie provinces into six districts. This plan was adopted by the Board of the Baptist Union at its annual meeting in November, and put into effect in the spring of 1938.

THE ASSOCIATIONS

The six associations are:

The Red River Valley Association, comprising the churches of Winnipeg and Eastern Manitoba;

The Brandon-Swan River Association, comprising the churches of Western Manitoba;

The Associations of Northern and Southern Saskatchewan, comprising the churches of the described areas;

The Calgary-Lethbridge Association and the Edmonton-Peace Association.

There is a touch of romance in the Red River Valley Association. This was the name of the first Baptist inter-church organization in Western Canada; it was organized in 1880.

Another link with history is found in the fact that when the Baptist Union of Western Canada was organized in Moose Jaw in 1909, it was decided to hold its next meeting in Vancouver and once more in 1938; thirty years later they met again in Vancouver. This time also we met to give our denominational blessing to a new organization; an organization which we hope will, while retaining all the values and eliminating the weaknesses of the old order, make for the strength, the unity, and the effectiveness of our denomination in this vast territory. Though not of necessity confined to provincial boundaries, the Associational division roughly divided each province into two areas.

THE CONFERENCES

In addition to the associations already mentioned, there are four non-English Conferences in the Union: The Swedish Baptist Conference of Alberta; the Central Swedish Baptist Conference; the Russo-Ukrainian Baptist Conference; and the Hungarian Baptist Conference. These conferences will function as formerly but *their churches* will be invited and encouraged to send representatives to the Associational meetings in the areas in which they are located, and will have the right to send delegates to the Union.

The German Baptists still continue their aggressive work as a separate unit, for reasons already explained, but the most friendly feeling is experienced on the part of each organization.

The plan of reorganization included the appointment of a General Secretary, a Superintendent of Home Missions and Evangelism, and a Director of Church School and Young People's Work. These positions were filled at the annual meeting of the Union Board in November, 1937, when the following appointments were made:

General Secretary: Rev. W. C. Smalley;

Superintendent of Home Missions and Evangelism: Rev. J. A. MacRae, of Cleveland;

Director of Church School and Young People's Work: The Rev. T. B. McDormand, of Amherst, Nova Scotia.

One other addition to the Baptist forces in Western Canada has been made by the appointment of the Rev. D. M. Ander-

son, of Mount Vernon, Washington, to the position of Swedish General Missionary. Mr. Anderson, who fills a vacancy made some seven years ago when the Rev. J. Paul Erickson returned to the United States, comes to us, highly recommended by his brethren in the General Swedish Baptist Conferences of North America.

In March and April, 1937, the following associations were formed: Calgary and Lethbridge, with T. Underwood as Moderator; Rev. J. E. Harris, Secretary. Edmonton and Peace River, with Rev. M. S. Hirtle as moderator and Rev. H. Stibbards, secretary. Northern Saskatchewan, Mr. John Alder, moderator; Rev. Wm. Bonney, secretary. Southern Saskatchewan, Norman McKinnon, moderator; E. E. Anderson, secretary. Brandon and Swan River, James Wade, moderator; Rev. D. Ritchie, secretary. Red River Valley, Prof. W. Kirkconnell, moderator; Rev. F. W. Haskins, secretary. In each association, the following committees were formed: Stewardship—*Western Baptist*; Isolated Baptists, Social Service, Evangelism, Church School and Young People's. After these associations were formed, the Convention was told that they would take over the work formerly carried on by the Provincial Conventions. The following officers of the Baptist Union were elected: President, Rev. Jas. Strachan, Saskatoon; First Vice-President, Prof. W. Kirkconnell; 2nd Vice-President, Rev. George Reynolds; 3rd Vice-President, Dr. E. W. Sheldon; Treasurer, His Honor the Lieut.-Governor of Alberta, J. C. Bowman; Recording Secretary, Rev. J. P. Gordon. Union Board (as nominated by the Convention):

Manitoba: A. C. Campbell, Rev. D. Ritchie, Rev. Jas. Wade, Mrs. J. R. McDonald.

Saskatchewan: E. E. Anderson, Rev. W. Bonney, W. R. McKinnon, Mrs. A. Bowman.

Alberta: Dr. E. W. Sheldon, T. Underwood, Rev. C. G. Stone, Mrs. A. T. Spankie.

British Columbia: Rev. Henry Knox, E. Paul, W. L. McKav, Mrs. W. C. McArthur, Mrs. H. Knox.

Rev. J. A. MacRae entered upon his duties in January, 1938, and has been visiting churches and conducting evangelistic campaigns in churches of all the Provinces. His task is a tremendous one, because more than two-thirds of the churches are depending upon the Board to secure and support pastors. Besides the present churches there are wide interests still untouched by any effort to organize the scattered Baptists and preach the gospel in scores of settlements, still without

religious privileges. Mr. MacRae is meeting with a warm welcome everywhere, and his efforts have been attended with large blessing.

Rev. T. B. McDormand entered upon his duties in November, 1938. He immediately organized teacher-training classes in many centres. Into these classes, which covered a variety of subjects, he gathered the most enthusiastic group of Sunday School workers and young people. His effort is encouraging the most worth while gatherings of the kind that western Baptists have ever enjoyed. There is a bright prospect that the young people of the Baptist churches of the West are entering upon years of great usefulness in the western land.

The general secretary, Rev. W. C. Smalley, who has been the promoter of this new departure, is meeting with encouragement at every turn in his wide field, which provides a great variety of duties and cares. He is greatly cheered by the unanimous co-operation of every church and every organization of Baptists of Western Canada. A very general prayer of every loyal Baptist is that his health will be preserved, that with grace and wisdom from the Head of the Church he may continue many years in the leadership of Western Canadian Baptists.

The first annual gathering of the Union of Baptist Churches of Western Canada was held in July, 1938, in the First Baptist Church, Vancouver. There was a large gathering of delegates from the churches of all the associations and all the non-English conferences. The spirit of unity and hopefulness was very manifest. Rev. G. Truett, of Dallas, Texas, the president of the Baptist World Alliance, was the guest speaker at every popular gathering. His fervent, spiritual, practical addresses made a deep impression upon the thronging congregations. The perfected organization and the new officials and the general spirit of fellowship, gave great satisfaction. The second annual meeting of the reorganized Baptist Union was held in Broadway First Baptist Church, Winnipeg, July, 1939, under the presidency of Prof. Watson Kirkconnell. The fine spirit of unity and hopefulness experienced in Vancouver the previous year, prevailed at the Winnipeg meeting. Rev. S. A. Wescott, pastor of the church, a new and valuable addition to the pastors of Western Canada and his people gave a warm welcome. The reports of the general secretary, Rev. W. C. Smalley; of the superintendent of home missions, Rev. J. A. MacRae; of the director of Sunday Schools and young people's work; Rev. T. B. McDormand were encouraging, and

were heartily received by a largely attended delegation from churches of the four Provinces.

The following is a brief résumé of the population showing the number of each nationality and membership of the churches. About one-third of the population of the whole Dominion resides in the West where we have about two-thirds of the area of all Canada.

Manitoba	700,139	British origin	368,010
Saskatchewan	921,783	" "	437,836
Alberta	731,695	" "	389,238
British Columbia	694,263	" "	489,923
Total	3,047,882	Total	1,685,607

Nearly one half of the population is foreign.

More than fifty nationalities are represented in this foreign population. (Foreign population is 40% of total population of Canada). Fifty and more nationalities have come to Western Canada. Baptist work is being carried on only among seven of these national groups. There are in the four western Provinces the following numbers in these groups:

Russians {	73,583	Swedish	67,843
Ukrainians {	195,462	Danish	25,213
Germans	258,746	Norwegians	85,321
Czecho-Slovakians	16,612	Hungarians	12,000

There are over 90,000 of Polish extraction, but there is no Baptist work among them.

BAPTIST CHURCHES

Manitoba—31 churches (English); membership, 3,371; 8 self-supporting.

Saskatchewan—26 churches; membership, 2,954; 5 self-supporting.

Alberta—34 churches, membership, 5,131; 9 self-supporting.

British Columbia—30 churches; membership, 3,824; 11 self-supporting.

Total—121 English churches (33 self-supporting).

NON-ENGLISH WORK

Swedish—In Western Canada there are two Swedish Conferences, 1 in Manitoba and Saskatchewan, 1 in Alberta, each with 9 churches.

Norwegian—3 churches, 4 preaching stations, membership 102.

Hungarian churches—5 churches in Saskatchewan, 184 members.

Czecho-Slovakian churches — Manitoba, 2 churches, 4 preaching stations; membership, 155.

German Baptist churches—Manitoba, 6 churches; Saskatchewan, 19 churches; Alberta, 20 churches; British Columbia, 3 churches; Total, 5,298 members.

Russian-Ukrainian—12 churches, 22 preaching stations, 5 missionaries, 634 members.

Negro churches—1 in Edmonton; 1 in Winnipeg.

Recent immigration of refugees from Europe may tend to increase the need for Czecho-Slovakian and German Baptist churches—particularly in Saskatchewan. In any case, the vineyard has still room for many laborers, who will, in their turn, make the history of yet another decade of Baptist endeavor in the West.

CHAPTER XIII

THE FINDING OF THE LAST GREAT WEST AND BAPTIST BEGINNINGS IN BRITISH COLUMBIA

THIS chapter is a compilation by the author of the story, written by Mr. W. Marchant and Mrs. C. Spofford. Mr. Marchant, a competent and fluent writer, had the history of Baptists of British Columbia nearly complete when, because of failing health, he had to discontinue. He handed over to the author all material he had gathered. In a short time the B.C. Convention requested Mrs. C. Spofford to complete the task and to her was returned all the manuscript of Mr. Marchant. Mrs. Spofford, at the request of the author, was writing the story of the early settlement of British Columbia, when she was compelled to cease writing and the material was all forwarded to the author, who has compiled the story from the work of these two very efficient writers, who had to leave behind them an unfinished task.

Westward and yet ever westward has the face of man been turned in his unconquerable desire to discover regions beyond. For this purpose his little ships have braved the tempest of uncharted seas; his foot has trodden trackless forests and he has traversed the turbulent waterways of an hitherto unexplored continent, until at last he stood upon a waste of waters beyond which, leaving behind a trail of glory, the sun dipped below the far horizon to rise upon the peoples of the East. His desires were gratified, his endeavors were rewarded, for he stood upon the western shores of a new world, a country destined in the future to become the outpost of the great Empire of which its proud boast is that "the sun never sets thereon".

FIRST NAVIGATORS IN THE NORTH PACIFIC

The Spaniards were the first white sailors to navigate the waters of the North West Pacific Coast. As early as 1774, an intrepid explorer named Juan Perez sailed north in search of

a passage around North America to Europe. A vastly different Vancouver Island coast then presented itself to that of our day. There was visible only a coast line against which for ages the great ocean had hurled itself in thunderous tumult, only to fall back upon its own bosom defeated. It was a land clothed to the water's edge with impenetrable forests of fir and cedar, centuries old. The coast line was penetrated only by deep fjords protected by precipitous mountains: there were no towns, no cable station, no industries. The only inhabitants of this great unknown were tribes of uncivilized, warring Indians.

Believing that his quest for a north west passage would prove futile, Perez turned at the Queen Charlotte Islands and sailed south without making any claim to the country for his Sovereign.

The next year, Juan Perez was followed by another Spanish explorer, Bodega Y. Quadra, who, sailing up into one of the numerous sounds of Vancouver Island, landed at Nootka. The coming of Quadra was the forerunner of a clash between Great Britain and Spain for the possession of what today is a great North West Empire.

In 1778, Cook, the noted British Navigator, landed at Nootka and was followed in 1787 by John Meares, who first raised the British flag, thus laying claim to the country in the name of the British Sovereign. Two years later the Spaniards undertook to erect a fort at Nootka, but this was abandoned in 1790 in accordance with the provisions of the "Nootka Convention" arranged between Great Britain and Spain.

In 1792, one of the best known British explorers, Captain George Vancouver, anchored his two small vessels, H.M.S. Explorer and Chatham, in Birch Bay, near which the town of Blaine now stands, and with two of the ship's boats manned by sailors started to explore the mainland coast. Entering a great inlet, he named it Burrard, after Admiral Sir Harry Burrard, his personal friend. He explored Howe Sound and Jarvis Inlet, making careful surveys and numerous maps, giving to a dozen places names that are familiar to us today.

Returning to join his ships at Birch Bay, Vancouver was surprised to see two vessels, manned by white men, anchored off what is now known as Point Grey. They proved to be two vessels belonging to Quadra, who was then at Nootka. Disappointed though they were at being one week too late to have been the explorers of this vast virgin territory, they joined Vancouver as he sailed north, making careful sound-

ings of the tortuous inland passage. The Spanish vessels being smaller, fell behind, and rounding Cape Scott on the north of the Island, Vancouver sailed south, entering Nootka Sound where he met Quadra. Captain Vancouver was the first to circumnavigate the Island; which today bears his honored name.

QUADRA AND VANCOUVER ISLAND

Relations of a most friendly nature were established between Quadra and Vancouver. Together they discussed the treaty between Britain and Spain. They could not always agree as to its provisions, but the more they discussed it, the more friendly they grew. As an expression of this friendship the island was given the name of "Quadra and Vancouver Island", a title which it bore for fifty years, after which the name "Quadra" was dropped, and it has since borne the name of the great British navigator and explorer "Vancouver". In 1795, Spain gave up all claim to the country, and the British came into a vast inheritance, the wealth of which was then undreamed of, while its geographical value to the British Empire could not then be visualized.

THE ADVANCE GUARD OF CIVILIZATION

Fur-trading with the Indians was established by the early adventurous explorers and proved a lucrative business. China as well as the old land offered a ready market for the pelts of sea otters and other fur bearing animals. However, it was not until that advance guard of civilization, the Hudson's Bay Company, established a post, Fort Camosun, on the south part of Vancouver Island, in 1843, that any settlement of this new vast West was attempted. Following in the wake of the Company, adventurous souls and brave left the old land and came to the new. Some came from homes of comfort, even luxury; others of agricultural and mining classes were brought out by the Company to cultivate its lands and to develop the deposits of coal made known to them by the Indians. To all it was a long, weary journey occupying many months. Accommodation on the sailing vessels of that day was so limited that crowded quarters added greatly to the discomfort, and many and varied were the hardships endured. Only the lure of the unknown, of the new life which they anticipated, enabled many of these heroic men and women to endure conditions to the end of the long journey. As time passed, a settlement

began to push the forest back from Fort Camosun, eventually giving way to the town which was named after that illustrious Sovereign of Great Britain, "Victoria", now the Capital of British Columbia.

THE RELIGIOUS LIFE OF THE NEW SETTLEMENT

The religious life of the new settlement began within Fort Camosun when the Rev. J. Stains was sent as chaplain of the Hudson's Bay Company, in 1849. The Rev. Edward Cridge succeeded Mr. Stains in 1854. Both he and Mrs. Cridge lived to a ripe old age, devoting themselves to the good of the community throughout their long life. No residents of Victoria were more highly revered or more sincerely mourned at passing than were Bishop and Mrs. Cridge. At the time of Mr. Cridge's advent as chaplain to the Hudson's Bay Company, an effort was made to provide for the establishment of a State Church in the new land, but this attempt was frustrated by the more democratic spirit of the new settlers. The establishment of the Anglican Church may be dated with the arrival of Rev. Mr. Stains in 1849. The Methodist body started work with the coming of Rev. Ebenezer Robson and a party of missionaries in 1859, and the Presbyterians under the leadership of Rev. John Hall in 1862. These were sent out to establish their respective denominations by their various Church Boards. The Baptists did not appear upon the scene for some years later.

THE DIFFICULTIES OF ISOLATION

It is difficult today, with the rapid means of transportation by rail, by steamship, motor vehicle and airplane, to realize the isolated position of British Columbia sixty years ago. At that time the only railroad crossing the Continent was the Union Pacific with its terminus at Sacramento, California, from which point a steamer connected with San Francisco. From this port a boat sailed twice a month for Victoria. Passengers were landed at Esquimalt and taken by tender to Victoria, unless, after the lengthy and expensive trip, the purse could still afford the dollar per capita to drive the four miles to the city. Little was known of the country by either the Eastern Provinces or by the American neighbors only forty miles away beyond the Strait of Juan de Fuca. Rev. J. C. Baker, to whom reference will be made later, in writing

to the American Baptist Home Missionary Society to urge that the Province of British Columbia be included in its field of operations said:

"To one never on the ground, Victoria, Vancouver Island, seems a long way off, a cold barren region, as if nothing like civilization or wealth or refinement could be developed there. But what are the real facts?" Then the writer went on to speak of Victoria as he found it. He spoke of the climate in the month of February, as similar to that of Kentucky in April, or the Eastern States in May, beautiful and enjoyable. He mentioned the mineral wealth of the Province, from which up to 1875, gold alone had been mined worth \$38,000, beside which there were coal deposits. He also describes the well organized and efficient educational system, the homelike, even elegant dwellings and beautiful surroundings. Finally he strongly urged upon the Home Mission Society that it should enter this promising field and at least help to support the pastor of the first and only Baptist church, already organized in Victoria.

BAPTIST BEGINNINGS

By the circuitous route mentioned, there came to this little known Province in December, 1874, Mr. Alex. Clyde and his family from the Baptist church at Stratford, Ontario. Locating the few Baptists in the city, the population of which then numbered 4,000, Mr. Clyde gathered these together in various homes for prayer and conference.

A letter written to his pastor, Rev. C. Walker, of Stratford, was inserted in the denominational paper, *The Canadian Baptist*. In response to the appeal contained therein, Rev. Mr. Carnes of Chesley, Ontario, came to Victoria in the interest of the Baptist cause, arriving March, 1876. On May 3rd, a group of fifteen persons of Baptist faith and practice, meeting in the Y.M.C.A., situated on Yates Street, were organized into the First Baptist Church of Victoria. Of this number, seven were white and eight of colored race. The latter were earnest Christian men and women; the majority, if not all of the adults, had come out of slavery, but they were well established and respected citizens. They had come to Victoria, seeking freedom and greater security afforded those living under the British flag. The following is the list of charter members; the little group banded together into the First Baptist church on the Canadian Pacific Coast:

White members—Mr. Alexander Clyde, Mrs. Clyde, Mr.

Alfred Oldershaw, Mr. Thomas Mathews, Mr. Caleb Bishop, Rev. Wm. Carnes, pastor, Mr. John Sluggett.

Colored members—Mr. Fielding Spotts, Mrs. Julia Spotts, Mr. Maddison F. Bailey, Mrs. Bailey, Mr. Thomas Pierre, Mrs. Pierre, Mrs. Sally Page, Augustus Christopher.

The first Officers consisted of the following:—Deacons: Caleb Bishop, Alexander Clyde, John Sluggett; Church Clerk: Alfred Oldershaw; Treasurer: Thomas Mathews.

The Sabbath services were held in the popular Philharmonic Concert hall, while the church set itself to secure a permanent church home. A lot was secured on Pandora Street, at a cost of \$1,200 with a down payment of \$200, half of which was loaned by one of the colored members without interest. Plans for a building were drawn by Harry F. Bishop, son of Deacon Bishop (who at the time of writing is a regular attendant at the services), and on February 17, 1877, the building was dedicated to the worship of God with an indebtedness of \$6,000, bearing interest at 10%, the indebtedness being carried by a membership of eighteen persons, all poor in this world's goods. If not giving evidence of sound financing, it was characteristic of the zeal of the little group which launched this first Baptist work in British Columbia; but in the end it became one of three severe handicaps under which the church struggled, the financial burden, the mixed races, and lack of sane leadership.

DEDICATORY SERVICE AND THE FIRST BAPTISMS

The evening of the dedicatory service, February 17, 1877, witnessed the first recorded baptismal service in British Columbia, when three young women followed their Lord's command in the waters of Baptism. There were: Miss Emma Clyde, now Mrs. H. F. Bishop, and still active in the church; Miss Millicent Paul, afterward wife of Robert Moran, one of Seattle's young and progressive Mayors, and owner of the beautiful "Rosario" estate on Orcas Island, and Miss Johnson, a young colored woman.

When these received the hand of fellowship into the church, three members from Leinster Street church, of St. John, N.B., were also received, Mrs. J. L. McNaughton and her two daughters, now Mrs. C. Spofford and Mrs. A. J. Clyde. There came a few weeks later Mr. C. M. McNaughton, who afterward was one of the members of the Olivet church at New Westminster, B.C.

AFFILIATION WITH WASHINGTON TERRITORY BAPTISTS

West of Ontario to the Pacific Coast there was in 1877 but one Baptist church, the one in Winnipeg with seven members including the missionary and his wife. Across the vast extent of prairies and over the barriers of three mountain ranges there was no means of transportation. So, for Christian fellowship the little church at Victoria turned to the few struggling churches of Washington Territory. The pastor, Rev. Wm. Carnes, was delegated by the church to attend the Puget Sound Baptist Association, held at Centreville, now Centralia, in September, requesting that the church at Victoria be taken into the fellowship of the Association. Mr. Carnes was cordially welcomed. The church duly recognized by a Council representing Oakland, California; Oregon City, Oregon; Centreville and Seattle, Washington, was received into the fellowship of the Association, which fellowship it enjoyed and to which it contributed for a period of over twenty years. The Association enlarged its bounds to include British Columbia and changed its name to that of "The Baptist Association of Puget Sound and British Columbia".

After lengthy debate as to whether or not it was fitting that the Association should meet on "foreign soil", and having already decided that the expansion of the bounds of the Association was "Scriptural", it was agreed that the meeting of the association should be held at Victoria the following year, at which gathering there were fifteen delegates in attendance. One Baptist historian has referred to it as an "eventual year".

REV. J. C. BAKER AND THE NORTH STAR MISSION

From the time it was received into the Puget Sound Baptist Association, the Rev. J. C. Baker, Pacific Coast Agent for the American Baptist Publication Society and Sunday School Missionary, took the little church to his heart, designating it as the "North Star Mission". He travelled from San Francisco to Victoria to assist the pastor in a two week's series of special meetings, from which several conversions resulted, and to assist in the dedicatory services of the new church building. *The Victoria Daily Colonist*, in referring to the evening service of the dedication said:

"The sacred edifice was crowded to its utmost capacity."
"Rev. J. C. Baker preached an able sermon: 'God's Plan of Redemption,' and a solemnity such as we have seldom wit-

nessed came over the congregation as the candidates were led into the water of baptism. Strong men were seen weeping and a deep impression was made."

Dr. Baker immediately set himself the task of raising a fund to liquidate a floating indebtedness which had occurred and to reduce the amount of the mortgage. Of his efforts in this direction, we quote from the Baptist History of the North Pacific Coast:

"Dr. Baker took up the North Star Mission as a specialty, wherever he travelled. Besides preparing a widely distributed circular calling attention to the great field opening in British Columbia, he also wrote letters and mentioned the North Star Mission in his correspondence for eastern journals. By these means he collected \$359, and after deducting his expenses of \$38.35, he remitted to the church \$320.65 in gold coin. This, added to the pledges he obtained in Victoria, made a total of \$1,710.65. To perform this service, he travelled an extra thousand miles; wrote four hundred letters; sent out four thousand circulars all over the Coast; and wrote letters to leading religious journals in the East and South and in Canada. He wrote to personal friends and secured a hearing before ministers' meetings in some of the larger cities of the East; giving half a month's salary to the Victoria church, beside his journey to and from San Francisco for the dedication. In his plea for the opening up of Baptist work in the great West, he made a specialty of the North Star Mission always and of British Columbia as an unprecedented opening for mission work in North America."

The possibilities of the vast territory as a great opportunity opened up before this man of vision and the seeming impossibility of coping with the task lay as a burden upon his heart. Instant in season and out of season and ever ready to spend and be spent, he labored on and if his efforts did not produce the immediate results for which he hoped, they certainly bore fruit in the not distant future.

A CRISIS AND A CRUSHING BLOW

Difficulties arose between the white and colored members of Victoria church chiefly over the business management. A committee consisting of an equal number of each race, with Rev. Mr. Baker as chairman, recommended to the church that either one or the other take over the business management entirely. The white members voted in favor of the

colored members, promising continued financial support, but although on the appointment of the committee, the church had agreed that it would accept and abide by its findings as the solution of the difficulties, the colored members rejected the proposal and eventually withdrew from the church. The indebtedness became an impossible burden to the reduced membership, so after six years of toil and sacrifice, with the indebtedness reduced to one half, the mortgage was foreclosed and Victoria Baptist Church was homeless. All seemed lost! The older members who were discouraged and disheartened, were ready to quit. Not so the half dozen younger members who refused to accept defeat. Renting a store in the Masonic Hall, they removed all furnishings of the church to which they were entitled and fitted up a place to have meetings. The church had no pastor, but nevertheless all its activities were continued.

CALVARY BAPTIST CHURCH

After a period of five months, the church decided to disband and to reorganize in order to remove the difficulty which had led the colored brethren to withdraw. This action was taken June 3, 1883, and on June 5, from the ashes of First Church, arose Calvary Baptist Church. One of the provisions of the Covenant to which its twenty-one members subscribed read as follows:

"We express our willingness to unite in forming a Baptist church with the understanding that no distinction shall ever be made in respect to race, color or class." The Rev. J. D. Pierce of Seattle Church and Miss Adela Fields of Swatow, China, American Baptist Missionary on furlough, were present at the reorganization which took place at the close of a lecture given by Miss Fields in the First Presbyterian Church, kindly loaned for the occasion.

AMERICAN BAPTIST HOME MISSION SOCIETY

An appeal to this society for aid brought a grant of \$700 per annum and a promise of the last \$500 toward a church home, if the Baptists would again arise and build. The work of Rev. J. C. Baker, on behalf of Victoria Baptists was bearing fruit. A call was extended to Rev. Walter Barss, of Nova Scotia, then completing his Theological course at Rochester, New York. After the ministry of Wm. Carnes, the following pastors had served the church, each for a brief period: Rev.

J. H. Teale, Rev. Geo. Everton, Rev. J. Spanswick, Rev. J. Beaven. The call to Mr. Barss was accepted and he entered upon his work on September 20th, 1884. His pastorate was phenomenal. In two years' time the membership had grown from twenty-seven to seventy-nine. The church had erected a commodious and beautiful church home, and on the day of its dedication, the entire amount of indebtedness was provided for and \$1,243 was raised to complete the original plan of Sunday school room which was ready for occupancy on March 23rd of the following year.

After three strenuous years, Mr. Barss closed his pastorate, leaving the church with a membership of one hundred and eight; a well equipped church home; a strong mission at Spring Ridge, with its own building, and a mission opened at South Saanick. He was greatly beloved by his people and honored by the citizens of Victoria. Four years later at Geneva, New York, after a brief period in the Christian ministry, for which he was eminently fitted, Rev. Walter Barss passed from his earthly labors into the heavenly rest.

Rev. Mr. Barss was succeeded by Rev. M. L. Rugg, also a graduate of Rochester Seminary. In November, 1887, he arrived in Victoria and special meetings were held, in which he was assisted by Rev. Geo. Robert Cairns, a celebrated evangelist. Mr. Rugg's pastorate lasted for four years; in that period the church gained much strength of character, which gave it the prestige of being the leading Baptist church in British Columbia. It was during his term of service that the church purchased two lots in Victoria West and erected thereon a plain substantial building suitable for mission service and the conduct of Sunday School.

EXTENDED WORK

Rev. J. E. Coombs was Mr. Rugg's successor, who held the pastorate during 1893. During his ministry the church undertook a further extension of work. The need of evangelization was apparent in the Burnside district adjacent to the city and, led by the pastor, the church established a mission station and opened a Sunday School on Tennyson Road. Here a small, plain building was erected and opened for service in April, 1893. This building was ultimately sold and the proceeds used toward the erection of the church edifice now occupied by the Douglas Street Baptist Church.

Rev. Thos. Baldwin succeeded Rev. Mr. Coombs in 1894.

His term of office lasted but a short time, and he was succeeded by Rev. Ralph W. Trotter. Mr. Trotter held the pastorate from 1895 until after the organization of the British Columbia Convention, of which he was a conspicuous constituent member. His pastorate was an aggressive and fruitful one. He organized mission work among the Japanese, and at his earnest request the newly organized Convention of the Province granted aid for the support of a Japanese missionary to instruct and evangelize his own people, who were coming in large numbers to the Province. The mission, which was full of promise and hope did not, however, grow as its promoters expected, and after two or three years of effort, was closed.

Mr. Trotter retired from the pastorate on April 1st, 1899, and was succeeded by the Rev. J. F. Vichert, B.A., of Rapid City, Manitoba. Pastor Vichert held the record for the longest pastorate in the history of the church with the later exception of Rev. J. B. Warnicker's ministry. His stay with the people lasted five years until he retired in 1905 to accept a fellowship in the Chicago University.

REV. MR. TAPSCOTT CALLED

Rev. F. T. Tapscott was called to the pastorate from Sault Ste. Marie, Ontario, and commenced his ministry on August 10th, 1905. This proved to be the beginning of one of the most eventful periods in the history of the church in Victoria. From various causes, differences of opinion arose between the pastor and officers of the church; these culminating in the withdrawal of sixty members from the fellowship, and were marked later by the withdrawal of the Calvary Church from the British Columbia Convention. It remained unattached until after the resignation of Mr. Tapscott in March, 1908.

Upon the suggestion of Rev. D. E. Hatt, general missionary, at a meeting of the church officers held on March 26th, 1908, the church voted to seek renewed relations with the British Columbia Convention, and a committee was also named to meet with the members of the newly formed Central Church for the purpose of uniting both churches under one pastorate. This meeting resulted in a union under the name of the First Baptist Church, and as such entered into the fellowship of the Baptist churches of the Convention at their annual gathering in Vancouver, in November, 1908. From this date the historic name of Calvary Church of Victoria disappears from Baptist records and literature, but the interests represented there-

in find their continuity in the work of the present First Baptist Church.

The Central Baptist Church was formed by the sixty members of the Calvary Church, who withdrew in 1905, and under the leadership of Rev. C. Burnett, late of Winnipeg, held its meetings in rented quarters. When harmonious relations were again established with the present congregation, the union meetings continued to be held in the same quarters as, on July 23rd, 1907, Calvary Church was completely destroyed by fire. Mr. Burnett served the re-united church until 1910, when he resigned, and Rev. J. B. Warnicker took over the pastorate. In the same year a building was erected at the corner of Quadra and Yates Streets. The structure was intended originally to serve only for temporary quarters until larger and more permanent ones could be constructed, but circumstances being unfavorable, the Quadra street building continued to serve as the First Baptist Church, the name adopted by the congregations of Calvary Church and Central Church following their re-union.

Rev. J. B. Warnicker resigned his leadership in 1916, and the pulpit was supplied by several ministers, including Rev. P. C. Parker, until Rev. W. P. Freeman, who accepted the ministry in the fall of 1921, arrived in Victoria on November 17, 1921, from Moose Jaw, Saskatchewan. It was during the pastorate of J. B. Warnicker that the Douglas street church was formed, and twenty members of the Calvary Church who severed their connection therewith were its originators.

The formation of the Baptist Church Independent occurred in 1908. When Rev. Tapscott resigned the leadership of the Calvary Church congregation, he was requested by a number of members who were in accord with the stand he had taken, to continue his ministry in the city and he consented. They rented the Y.M.C.A. hall in which to hold services until October 4th, 1908, when the first service was held in a small frame building erected by the new congregation at the corner of Cook and Ford streets. The congregation was known at that time as the Baptist Tabernacle, they having adopted the name on September 17. Owing to financial difficulties, the church building was moved early in 1909 to a site on the Fairfield Road.

In 1917, Rev. B. H. West became pastor and in September, 1920, acting on the advice of a delegation appointed by the Mission Board to enquire into conditions, the congregation resolved to disband and unite with the First Baptist Church.

NEW WESTMINSTER CHURCH

During the 1870's, New Westminster, situated at the mouth of the Fraser River, was the second city of importance in the Province of British Columbia. It was the business centre on the mainland. It had been the capital in New Caledonia's colonial days. Rev. J. H. Teale, the second pastor of Calvary Church, visited this city of 3,000 people as a possible location for a second Baptist church. He located one Baptist, Mr. James Turnbull. Four months later, accompanied by Rev. T. J. Huff, the general missionary of the North West Convention, he made a second visit, in August, 1881. They had a glad welcome from the people. On Sunday afternoon, a large number gathered on the banks of the Fraser to witness a baptismal service at which a solemn impression was made. A council was called on August 20th, 1878, to organize "The Olivet Baptist Church" of New Westminster. There was a large delegation from Calvary Church, Victoria, and the following visitors: Rev. H. W. Brown and wife, Wisconsin. evangelists: Rev. T. J. and Mrs. Huff of Oregon; Brother C. H. Harris, Oakland, California. The church members numbered 10. The following composed the original members, previous to the baptisms: Mr. and Mrs. Matthew Grav. James Turnbull, William Fred C. McNaughton and John Williams.

For a time Rev. J. G. Teale gave them one Sunday a month, but after he left Victoria, services were held very irregularly, and for a few years the church languished although the lamp of Olivet never died out. At the instigation of Rev. J. C. Baker, the superintendent, Rev. R. Lennie, of Whitcomb, Oregon, was settled as the pastor of Smith Falls, Ontario, some years before this. Shortly after his arrival, a series of evangelistic services was held; these were conducted by the pastor and Rev. A. P. Graves, D.D., who greatly moved the city. The baptism of several converts was administered in the drill shed. The crowd filled the building and extended out on the street. From that time the success of the Baptist church was assured. A few months after the pastor's arrival, the church decided to build, and on December 12, 1886, the new church building was dedicated to the worship of God. The pretentious edifice was of red brick, semi-gothic in style, with tower and spire. Its seats were arranged theatre style, and carpeted and cushioned throughout; there was accommodation in the basement for lecture room, classes and a pastor's study. During the two and one half years after Mr. Lennie had assumed the pastorate, the members had grown in num-

bers from four to fifty. At the dedication of the church building, Rev. J. C. Baker preached in the morning, Rev. Walter Barss in the afternoon. The choir of Calvary Church, Victoria, gave a concert the following evening. The American Baptist Home Mission Society generously came to the assistance of this second church in B.C. by contributing one half of the pastor's salary.

At the close of the year, after three years' arduous labor, the pastor resigned. Six months later he was succeeded by Rev. Thomas Baldwin, whose fruitful pastorate lasted two years. Mr. Baldwin was followed by Rev. J. H. Best. During Mr. Baldwin's ministry, quite a boom in real estate struck the city, and there was a great influx of people which continued in Mr. Best's time so that increase in the congregations called for enlarged accommodation. A policy of centralization was adopted and ultimately a decision was made to enlarge the church edifice to twice its seating capacity. The church was hampered by a very heavy debt, the interest of which was a severe drain upon the members for years. Mr. Best resigned in 1897, after a pastorate of six years, during which he experienced many changes in the condition of the church. He was succeeded by the Rev. P. H. McEwen, from Ontario, whose three years' pastorate closed in July, 1899, when he accepted the superintendency of missions of the Province. During his pastorate the city was devastated by the destructive fire of 1898, which demolished the Baptist church edifice, and left the church without a home. To satisfy the mortgages, the members and friends had to furnish \$1,000 besides relinquishing all claim upon the site of the edifice. Nevertheless, they again took heart and rallied. Led by the indefatigable pastor, they secured a lot on Queen's Avenue, entered a suitable church home and dedicated it free of debt.

THE BEGINNING IN VANCOUVER

When Baptist work began in Vancouver, the city was struggling into existence. The C.P.R. line from Eastern Canada reached its Western terminus in 1887. An influx of population immediately began, and Mr. Lennie, the pastor of New Westminster, who was not slow in recognizing the importance of the situation, was determined to take advantage of this great opportunity. Having won the confidence of the projectors of the new city of Vancouver, he obtained from the C.P.R. two lots on which a small meeting house was eventually erected. His first services were held on week-

nights in a vacant store, but when a suitable hall was secured, his own church released him on one Sunday each month in order that he might establish a regular service in Vancouver. This middle-aged and none too robust pastor drove twelve miles over a road that was often well-nigh impassable, and endured all kinds of weather, but he did not miss a single appointment. Of this type were all the men who laid the foundations of the Baptist cause in British Columbia.

The First Baptist Church of Vancouver began officially on March 13th, 1887, with ten constituent members: Mr. and Mrs. E. J. Peck; Mrs. T. C. Alcock, Isabella McLean, Seraph Crandell, Nellie Evans, Sarah E. Hamilton, Messrs. H. A. Morgan, J. H. Carlisle, Abram Broulette. The number was soon doubled.

To the American Home Mission Society came hard times. It was carrying a heavy debt, and although Mr. Lennie was urged by the superintendent of missions to open up this field, the society was unable to extend financial aid. An appeal was therefore made by both the superintendent and Mr. Lennie to the Dominion Board (its office was in Toronto) asking it to undertake to send a missionary and aid this new cause until such time as it should become self-supporting. The Rev. J. W. Daniels, of Iowa, arrived about this time, and was induced to take charge of the work until the arrival of Rev. J. B. Kennedy, from Ontario. Mr. Kennedy had just graduated from Toronto Baptist College, and with him as its pastor, and the co-operation of his competent young wife, the church grew and prospered. Conversions and baptisms were frequent and soon a larger building was necessary. A desirable location having been secured on Hamilton and Dunsmuir streets, a fine building was erected; it was capable of seating six hundred, and had all necessary accommodation for the prosecution of church activities. During the three years of his pastorate, Mr. Kennedy strenuously endeavored to clear the new building of all indebtedness, but at his departure there was a mortgage of \$10,000 still owing. This building was again to give place to the present stately structure on the corner of Nelson and Burrard streets, as the home of the First Baptist Church, Vancouver, which was erected in 1916 during the pastorate of Dr. H. F. Perry at a cost of approximately \$140,000.

Pastors who successfully served First Church, Vancouver, were: Revs. J. W. Daniels, J. B. Kennedy, W. C. Weir, W. T. Stackhouse, W. B. Hinson, Roland W. Grant, J. W. Litch,

H. F. Perry, J. L. Campbell, G. R. MacGuire, J. J. Ross and the present incumbent, Elbert Paul. "Pastor Kennedy was succeeded by Rev. W. C. Weir, who commenced his work in the fall of 1890 and continued it for about five years. During his pastorate, several revivals were experienced, many souls were gathered into the church and two churches formed—Mount Pleasant and Jackson Avenue—out of the membership of the original church; yet on the Lord's day, the attendance did not seem smaller. Mr. Weir was succeeded by Rev. W. T. Stackhouse in 1895, who labored faithfully and successfully on this important field for over three years. He found a membership of about 240, which was increased to 338 during his ministry. Impressed by the requirements of the upper country, Mr. Stackhouse resigned and took charge of the church at Rossland. He was succeeded by the Rev. W. B. Hinson, M.A., whose attractive presence and preaching drew large crowds. During his stay, frequent additions were made to the membership, which had then reached 418. After an interregnum of some months, Dr. Roland D. Grant, formerly of Portland, Oregon, accepted the call of the church. More will be said later concerning some of these laborers in the field.

NANAIMO CITY

The church in Nanaimo City is the fourth Baptist church to be planted in this western Province. The city is situated on Vancouver Island, about 70 miles north of Victoria and connected with it by the Esquimalt and Nanaimo railroad. It is the Newcastle of British Columbia, celebrated for its coal mines, the pay-roll of whose employees amounts to \$70,000 monthly. The population of the city is over 5,000. For some years a few scattered Baptists were known to be in the city, but no effort was made to collect them until the summer of 1889, when the Rev. J. A. Banton, who had come from Ontario, was directed that way. To the feeble band of Baptists, his advent was like life from the dead. They gathered round him and services were established in the Good Templar's Hall. Mr. and Mrs. Banton's power of song, combined with other influences to draw many to the meetings. On July 18th, 1889, a church was formed, with eleven members who were soon after recognized officially. During a pastorate of a little less than two years, Bro. Banton added forty-one members to the church, fifteen of whom he baptized. Largely by his efforts, they secured a suitably located lot and built a church edifice, worth about \$4,000 but the dedication found them

with a considerable debt. When Pastor Banton removed to Mount Pleasant, Vancouver, Dr. Good, from Woodlands, California, succeeded him. Rev. Mr. Gunton, from Ontario, followed and continued the work for about three years. Then Rev. M. Vansicle took charge of the field; it was confidently affirmed that he was the right man in the right place, and the work made progress. The membership reached 153.

EMMANUEL CHURCH, VICTORIA

"The child of the Calvary Church, the fifth in British Columbia, was organized in 1890. Its first pastor was Rev. W. B. Townsend, from England, who served the church over a year. He was succeeded by Rev. P. H. McEwen, whose pastorate extended over five years and was especially marked by the erection of a fine, commodious house of worship and the gathering of members into the church. At his resignation, the number was about 100, and only a few of the constituent members were among them. Brother O. E. Kendall came upon the field as student pastor, and did good service for over a year, until he returned to college. He was followed by Rev. J. G. Hastings, who in his turn rendered valuable service.

MOUNT PLEASANT, VANCOUVER

"At the time that the church was formed. Mount Pleasant was considered an outskirt of the city. Its distance from the location of the Central Church and the residence of some members seemed to warrant organization which was effected in 1891. A Council of recognition was called, and Rev. R. Lennie preached the recognition sermon. The church had changes in the pastorate: Brethren Banton, Lorrimer, King, Mulligan, Newcombe, Stephens and Bishop". Under the last named pastor in 1900 the membership numbered 54.

CHILLIWACK

This is a prosperous little town, in a fine farming community where a few friends of the Baptist persuasion were formed into a church in 1893. The perseverance of these friends in maintaining the services, securing a house of worship and meeting liabilities, has been heroic. The records of Convention in 1900 show that their pastors had been Revs. P. C. McGregor, C. N. Mitchell and L. Iler. The church had 29 members, the Sabbath School 30, the B.Y.P.U., 37 and the Mission circle 10.

ZION BAPTIST CHURCH, VANCOUVER

This was a child of the First Church which did not live to attain its majority. It began fairly well in 1894 and later was fortunate when it secured a home in the east end of the city at a moderate cost but it had its troubles when one of its pastors, Mr. Fair deviated from the Baptist pathway of doctrine. In 1900 the secretary of Convention wrote in his report: "With the coming of the present pastor, the Rev. I. G. Matthews, the woes of this much afflicted church have come to an end". For a time its life was more harmonious, and it did good work among young people. A membership of 84 was recorded in 1900, and that number had increased to about 90 when the Rev. J. M. Smith became pastor in 1901. Unfortunately that good promise was not fulfilled, for the church ceased to function in 1902. *

THE ORGANIZATION OF THE BAPTIST CONVENTION OF
BRITISH COLUMBIA

By 1896, a little over twenty years after the first Baptist church had opened its doors in British Columbia, seven more churches had come into existence. The story of each has been touched upon briefly so that we can understand not only the initial period of slow progress in a new and isolated country but also the vast resources that were being developed in British Columbia and gradually making Vancouver a city of great importance in world trade. Gold and other precious metals had been found in the boundary country, in eastern British Columbia, and the towns of Rossland, Trail, Grand Forks and Columbia had sprung up like mushrooms. Large mining interests permitted investments in the Crow's Nest railway branch and facilitated transport. The town of Fernie owed its origin to coal mining, Cranbrook depended upon lumbering, and Nelson was the centre of a fruit farming district. Mr. J. M. Robinson, a former president of Manitoba Convention, took with him many Manitoba citizens, who settled mainly in such towns as Peachland, Summerland and Penticton, which had come into existence largely through him. Because of this growth of population, the American home missions urged further advance, and the Baptists seized their opportunity.

THE BRITISH COLUMBIA BAPTIST CHURCH EXTENSION SOCIETY

On March 26th, 1896, there met in Vancouver the following pastors and laymen: Revs. J. H. Best and Mr. Williams of New Westminster; Rev. Ralph Trotter of Calvary Church, Victoria; Rev. P. C. McGregor and Deacon Knight of Chilliwack; Rev. J. H. King of Jackson Church; Rev. W. T. Stackhouse of First Church, Vancouver; Rev. W. A. Gunton of Naniamo. They were together at the ordination of P. C. McGregor, pastor of Chilliwack Baptist Church. They spent an afternoon in prayerful consultation, regarding the extension of Baptist missions in the new districts and the growing cities. A provisional organization, known as the "British Columbia Baptist Church Extension Society" was formed. The churches were asked to ratify the movement and send representatives to a meeting to be held on April 14th, 1896, to make it a permanent organization. They met in the First Church, Vancouver, on that date and unanimously decided to organize, whereupon they immediately elected the following officers: President, Rev. J. H. Best; Secretary, Rev. W. T. Stackhouse; Treasurer, Mr. Wm. Marchant; Financial Agent, Rev. Ralph Trotter.

The purpose of the new organization was to aid the American Baptist Home Missionary Society to establish churches in the new towns. Mr. Trotter went to Eastern Canada to secure the co-operation of Canadian churches. He secured about \$8,000 cash and pledges. Mr. Stackhouse, the secretary, visited Rossland and Trail, and churches were organized in both places. Rev. J. H. Best resigned from New Westminster and became pastor in Rossland, a town of 5,000. Rev. T. A. P. Frost became pastor of Trail. But just then word came from the Home Missions Society of New York that because of lack of funds, they could not help in the extension proposed, and immediately afterwards there came from the same society a message which created consternation to this handful of Baptists at the coast to the effect that they were compelled, for lack of funds, to withdraw from all connection with British Columbia. The British Columbia friends were compelled to assume all the responsibility of extension, and after fifteen months the Extension Society was dissolved on July 7th, 1897. Sixty-nine representatives met at the First Baptist Church, Vancouver, and organized the Baptist Convention of British Columbia, with the following officers: President, Rev. P. H. McEwen; Vice-President, Rev. W. T. Stackhouse; Secretary, Mr. C. H. Casswell, B.A.; Treasurer, Mr. Wm. Marchant. The women's missionary work was organized as

"A Board of Women's Work" until 1914, when the British Columbia Women's Baptist Missionary Society was formed.

This Convention became an incorporated body in 1901 with the following trustees: Rev. I. G. Mathews; Rev. J. F. Prichert; Rev. M. Vansickle and Messrs. E. B. Morgan and A. B. McNeil. At the conclusion of co-operation with the American Society after 20 years of happy and most helpful assistance, there were only eight churches when the Extension Society was organized. But immediately after the separation, numerous churches were being organized in the growing inland of British Columbia. After Rossland and Trail, churches were organized in Columbia, Greenwood, Nelson, Cranbrook, Fernie, Kamloops, Ladner, Saaranack. Altogether, within two or three years, eleven churches had joined the Convention. To look after all this new work, a superintendent of missions was required. Rev. Dr. D. Spencer, of Ontario, filled the position for a brief period, and was followed by Rev. J. E. Coombs. In 1899, Rev. P. H. McEwen was appointed. He resigned from the church in New Westminster, and for several years was the wise, energetic successful supervisor of this important work. Rev. D. E. Hatt became superintendent in 1906. After two years in Rossland, Rev. J. H. Best resigned and went to Eastern Canada. The Rev. W. T. Stackhouse who succeeded him, had a self-supporting church in a short time. In 1900 he was invited to become superintendent of missions in Manitoba and the North West. Rev. Ralph Trotter resigned from Calvary Church, Victoria, to become the aggressive pastor of Columbia, Grand Forks and Greenwood. There was a very marked growth of the Baptist churches of British Columbia at the close of the 19th, and opening of the 20th century; not only in the number of churches but in the development of individual churches. Such was the advantage of adversity!

In 1907 the British Columbia Convention and the Manitoba Convention joined and formed the "Baptist Convention of Western Canada".

In 1906 Rev. W. T. Stackhouse became superintendent of British Columbia Convention, as well as of Manitoba and the north west. A general missionary appointed in each province to assist him. In 1907 when the two Conventions became "The Baptist Convention of Western Canada," Mr. Hatt, who had been appointed general missionary for B.C. in 1906, became superintendent of missions in British Columbia. It is interesting to note the progress of these last few years. In 1896 there were in British Columbia eight churches and eight pastors, with a membership of 1,060. They had eight church

buildings. In 1907 there were 27 churches, with a membership of 2,021. They had 27 church buildings, valued at \$127,980. They raised for all purposes that year (1907), \$37,796.65, an average of \$20 per member. The optimism of the leaders of missions was unbounded. Only those who were associated with progressive leaders of the day can form any idea of the enthusiasm that was manifest in every church and at every Convention. British Columbia had begun to build for herself, and the foundations of her own building were being well and truly laid.

CHAPTER XIV

THE STORY OF BAPTIST WOMEN'S MISSIONARY WORK AND ITS PURPOSE

(This Chapter has been written by Mrs. A. T. Spankie,
Calgary.)

In 1873, Baptists opened a mission in Western Canada and fifteen years later the Baptist women formed their first missionary organization. They realized the unique position in which they were placed, among foreigners, who were coming to their very doors by thousands. They had been actively engaged in church work, yet up to this time they had no formal organization. The treasurer reported \$20.50 from Brandon mission circle, two years before the church was fully organized.

On December 2nd, 1887, the women organized the "Women's Home and Foreign Mission Society" of Manitoba and the North West Territories. The report of the first officers contains many historic names:

President—Mrs. J. B. McArthur—the wife of a prominent barrister and formerly of Toronto.

1st Vice-President—Mrs. George Smith—formerly active in Sarnia, Ontario.

2nd Vice-President—Mrs. J. H. Doolittle—wife of pastor, formerly of Sparta, Ontario.

Recording Secretary—Miss Jessie Sharpe—Still living in Vancouver, formerly of London, Ontario.

Corresponding Secretary—Mrs. A. A. Cameron—formerly of Ottawa.

Board of Directors—

Mesdames Westbrook, McBain—formerly of Tiverton.

Mrs. Dr. Clark—formerly of Aylmer.

Mrs. Poole—formerly of Kemptville.

Mrs. Blackall—(nee Miss McIntyre) Stovel—formerly of Mt. Forest.

Mrs. McDougall—of Pilot Mound.

Mrs. T. Bellamy—afterwards of Edmonton.

Miss Booker—the first missionary from the West to India.

Miss Giles—formerly of Sarnia.

Miss Raymer—

Miss T. H. Johnston—

Mrs. J. H. Best—formerly of Brandon.

Mrs. Rose Moule—

Miss Mowatt—formerly of Ottawa, married Mr. Stone, became mother of Rev. C. G. Stone, of Edmonton.

On the evening of December 2nd, 1887, a public meeting was held, with the president in the chair—Miss Booker was on the platform—Rev. J. H. Best, superintendent of missions, conveyed the hearty and fraternal greetings of the Convention to the newly organized women's society. Mrs. A. A. Cameron gave the opening address, and Mrs. J. H. Doolittle read a paper on India. Later, four hundred copies of the society's constitution were published, and 150 were mailed to the different churches. Thus, the churches were informed where and for what purpose circles should be organized.

They held a meeting of the Board every quarter. At their first meeting they had a report from the ladies of the Brandon Baptist Church they had organized a Mission Society. The names of the first officers of Brandon Circle are of interest:

President—Mrs. W. M. Rose, formerly of Toronto, Ontario.

Vice President—Mrs. W. H. Merritt, formerly of Scotland, Ontario.

Secretary—Mrs. M. M. Alexander, formerly of Wingham, Ontario.

Treasurer—Mrs. D. P. McLaurin, formerly of Tiverton, Ontario.

Collectors—Mrs. Humphries and Miss Edwards.

The W.H. and F.M.S. began its work by raising money for three definite objects. Their first objective was naturally in the interests of home missions. They undertook to raise money to help erect churches, or as the report states: "Provide houses of prayer for these growing towns, especially where there were Christian people ready to occupy them". The second objective was a pledge to give \$200, to be paid monthly towards the salary of Rev. F. A. Petereit, the first German missionary who was working among German settlers. The third pledge was \$80 for foreign missions. In August, 1888, the society held its first annual meeting, seven months after its organization. In the election of officers, a few new names appear:

Mrs. George Lee, President.

Mrs. J. C. McDonald, wife of pastor at Portage La Prairie.

Mrs. G. F. Stephens, of Winnipeg.

Mrs. Mott of Morden.

Miss Findlay, of Manitou.

Mrs. Peter Cameron, of Long Creek.

The Treasurer's report was as follows:

Foreign Missions—to be sent to India	\$ 80.00
Judson Memorial Church, New York	10.00
(Just think of sending money to a N.Y. group.)	

Home Missions	231.57
Total	\$321.57

There were only four circles, as yet organized:

Brandon	28 members
Portage La Prairie	27 members
Emerson	14 members
Winnipeg	80 members
Mission Bands at Brandon and Portage La Prairie.	

INDIAN RESERVE WORK

During 1888 a very earnest appeal from the Sunday School of Portage La Prairie came to the society to undertake work among the Indians. There was a Reserve about 15 miles from the town with 150 Indians, mostly pagan. The Sunday School pledged itself to raise \$100 from Portage La Prairie as a token of their sincerity in making the request. The appeal was signed by: Arthur Robinson, afterwards Rev. A. T. Robinson and T. Marshall, afterwards Rev. T. M. Marshall, pastor and superintendent. In the preceding year, the Woman's Home and F. M. S. of Ontario devoted the sum of \$2,000 to Indian Mission Work in the North West Territories. As yet this money has been untouched. The appeal from Portage met with the very hearty approval of the society. A committee was at once appointed in the interest of Indian work. At this same meeting, the women also requested that the Convention should appoint a committee to consult with their committee, concerning the application from Miss Booker of Emerson, to go as missionary to India. This request was granted, and both committees appointed.

The second annual meeting (1889) was held at Winnipeg. The first session was spent in prayer that they might have God's blessing and guidance in the great task before them. The president, Mrs. George Lee, presided.

Treasurer's Report:

Received	\$743.13
Expended	634.75
Balance on hand	\$108.38

At this meeting the Future Policy Committee presented the following recommendations:

1. That Mrs. (Rev.) J. C. McDonald be appointed to visit churches and organize mission circles.
2. That they grant \$50 towards the expenses of J. E. Collinge, evangelist.

3. That \$50 be given to the Ladies Aid Society of Pilot Mound Baptist Church, to assist in plastering their new church building.

4. That they continue the grant of \$200 to Rev. F. A. Petereit.

5. That the committee in charge of work among the Indians, be granted full power to begin work, as they deem wise.

6. "Having heard the experience and having recognized the spirit and faith of Miss Booker of the Emerson Church, we recommend her as a foreign missionary and urge that we go forward in this work, as the Lord opens the way".

7. That an application from Miss P. Parsons, of Fonseca Street Church, Winnipeg, to go to the foreign field be considered. This report was fully discussed and adopted.

Deep regret was expressed at the departure of Mrs. A. A. Cameron to Denver, Colorado. She has been the corresponding secretary, and had been instrumental in bringing about the organization. Mrs. J. H. Doolittle took her place as corresponding secretary. A new circle, in connection with Fonseca Street Church, Winnipeg, was organized in 1888, with a membership of 10, which has grown to 36. Contributions through envelopes, sent by the society, were received from the following places, where, as yet, there was no circle: Pilot Mound, Carman and Warrington, South Antler, Dominion City, White Water, Moosomin and Stonewall. The women continue their good work steadily.

At a special meeting called to consider the question of Miss Booker going to India, it was learned that the Foreign Mission Board of Ontario was averse to the plan. At the woman's Board meeting, September 24th, 1889, it was reported that Miss Parsons, a trained nurse and a devoted Christian, had left Winnipeg September 24th for the Yellowquill Indian Reserve, about 15 miles from Portage La Prairie. Much interest was awakened and earnest prayer offered on her behalf. Mrs. J. C. McDonald gave a report of her visits to churches, on behalf of the society. A circle of 14 members had started, at Strathclair. Another circle was organized at Shoal Lake. At Pilot Mound, on Sunday, September, 15th, she had organized a circle of twelve members. The following Monday she began another circle at Manitou. On the Tuesday evening, a circle was started at Morden.

At the Board meeting, held October 15th, 1889, the chief item of business was the consideration of the foreign work to be undertaken by the Board. The matter of sending Miss

Booker, as a Baptist missionary to India, was again considered. A brother had given \$500 and said he would give more, if necessary. The society was ready to meet what was needed, also to secure travelling expenses and outfit. The following motion was enthusiastically adopted: Moved by Mrs. Giles, of Portage La Prairie, Seconded by Mrs. J. W. Smith, Winnipeg, that the W.H. and F.M.B. assume the responsibility of sending Miss Booker, as their missionary to India, to labor on a field, belonging to the Baptist Foreign Mission Society of Ontario and Quebec, with their missionaries and under the direction of their Board. The treasurer was instructed to forward money for travelling expenses and outfit, as soon as possible. The meeting closed with the doxology.

The third annual Convention of the W.H. and F.M.S. was held, July 15th, 1890, at Brandon. Here are some of the details:—

In 1889, five circles reported. At this meeting they heard from thirteen, viz: Rupert and Fonseca Street Churches, Winnipeg; Shoal Lake, Strathclair, Boissevain, Rapid City, Brandon, Manitou, Pilot Mound, Emerson, Portage La Prairie and Morden. In the report of the nominating committee, one new name was added to the list of officers, that of Mrs. R. Darrach, of Brandon who was elected as second vice-president. The committee on future policy brought in the following report, which was adopted and became the programme of the women's organization for the next year:

1. That Mrs. McDonald be re-appointed to organize circles.
2. That Miss Stovel and Miss McEwen continue to superintend the women's mission column of the *North West Baptist*.
3. That Mrs. Bracken shall correspond with the different churches, with a view to establishing mission circles, and, where possible, to assist in organization.
4. That each circle appoint one of the members to solicit subscriptions to the *North West Baptist*, and urge its reading.
5. That the women undertake to raise at least \$1,200 to be expended in the erection of church buildings on condition that the Board of the Convention support the German missionaries to the extent that it has been supporting them, viz: Mr. Peterreit \$200 yearly and Mr. Phoelman \$300 yearly, and that the Board shall be asked to appoint a committee, to advise the women from time to time regarding the appropriation of this money.
6. That the further consideration of Indian work be left

in the hands of the Board, urging them to form sound definite plans, as soon as possible, to lay before the Ontario Woman's Board for their co-operation.

7. That the women shall continue Miss Booker's salary and the salary of her teacher, and extend their F.M. work as calls come and as means will allow.

8. That the Grande Ligne mission calls for sympathy and help should be considered.

During the year Neepawa circle was organized by Mrs. McDonald.

The work, as carried on by our women's organization, comes under the following head:

HOME WORK

Four departments to home work, viz: evangelistic—aid to build churches—German work—Indian work.

FOREIGN WORK

Support of Miss Booker in India.

Advancement: 5 circles reported last year—172 members.

Advancement: 13 circles reported this year—271 members.

Amount expended \$350.00 in direct home work—last year.

Amount expended 715.70 in direct home work—this year.

Last year, expended on foreign work.....\$ 140.00

This year, expended on foreign work..... 1055.00

This does not include the "Daisy Blackhall Fund" and the contribution by the Sharpe boys, each for the support of a girl in India.

Total amount raised last year.....\$ 742.13

Total amount raised this year..... 1876.21

We close the year with all obligations met and a balance on hand of \$139. Here are comments from the report of the corresponding secretary:

"What shall we say as we stand astonished, and review the remarkable progress? Truly it is all due to the hand of our God upon us for good. Surely 'He hath wrought all our works for us!' we have made no special appeal and put forth no strenuous efforts to secure funds but God has proved that: 'He is able to do exceeding abundantly above all that we asked or thought, according to the power that worked so silently in the hearts of His people, inclining them to give.' Have we not learned a lesson on faith this year? God laid a great work before us, and had we looked at the small amount of money raised last year and been of doubting mind, we

could not have done the work, nor manifested His grace as has been done. And since he has shown us that 'The silver and the gold are his', and that the hearts of men are in his hands and He turneth them whithersoever He will, let us never hesitate at the magnitude of any work He may give us but go forward as He will, showing the world that nothing is too hard for the Lord".

In the fourth annual report of July, 1891, we find the story of the work accomplished by the Women's Organization during the past year. They loaned to Hartney Church \$100 for one year, without interest. The German Church in Winnipeg, was granted \$50 for one year without interest. Lethbridge Baptists were granted \$200. It was pointed out that at the previous annual meeting the Women's Board had resolved to undertake to raise \$1200 to aid in chapel building, provided that the Board of the Convention support our German missionaries to the extent that the women had been supporting them. This, the General Board had agreed to do. The money was raised for church building, and more would have been done in this direction had churches been prepared to go on with building. Favorable reports were given concerning the work among the Indians in Canada. At last, in answer to prayer, William Henry Prince, son of the Chief on St. Peter's Reserve, became their missionary. He began his work in April, 1891, at a salary of \$10 a week. This work was backed by the United Boards of the W.H.M.S. of Ontario and Manitoba salary to be agreed upon by the two Boards. The Ontario Women's Board assumed three quarters of the expenses, and the Manitoba Women's Board assumed one quarter. Another item was brought forward concerning the work in India. Word had come to the Manitoba Board that Miss Booker's health would not allow her to remain on the mission field supported by Canadians, because of the climate. However, she could remain in India and, under the American Board, serve in a cooler climate.

This report again shows growing interest of this organization:

Circles 1890, 13, membership 271.

Circles 1891, 18, membership 372.

Five circles had been organized during the year: Medicine Hat, Kaleida, Minnedosa, Carman and Ninga.

In July, 1893, the W.S. reported the following, re. edifice work: The \$100 loaned to Morden Church in 1892 was changed to a gift and paid during the year. Carman and Moosomin Churches had been given \$100 and loaned \$100 each. Neepawa

had been loaned \$150. Griswold was given \$50 and loaned \$100. Gifts of \$15 each were given to Griswold and Edmonton. Total expended \$860. The society also promised to Edmonton \$200 as a gift and \$200 as a loan. They promised a gift of \$100 to Shoal Lake and a loan of \$100 as soon as work was begun.

During the year 1892, \$1,009.45 was expended in missionary work as Miss Booker had definitely come under the care of the American Baptist F.M.B. The B.W.M.S. of Manitoba were without a missionary in India. In response to a call for a young lady to go to India as our missionary among the Telugus, an application came in from Miss Ellen Priest of Toronto, Ontario. It was resolved by our Board, that, if the Ontario W.F.M.S. was satisfied as to the fitness of Miss Priest for the work, and, if they would bear the expense of sending her out, we would assume her support there, that is the salary of herself and munshi—\$560. Miss Priest met the Ontario W.B. in February, when it was very unanimously decided to send her to India. She sailed September 30th, 1893, and after a safe and pleasant voyage, reached Madras November 24th. She remained in Cocanada while acquiring the Telugu language. Early in the year, \$310 was sent towards the erection of a gospel hall on Mr. Davis' field and \$10 sent to be distributed among the poor on Mr. Garside's field.

In the annual report, July 1893, 23 circles reported with a membership of 430. Five circles failed to report and 22 other circles, we are sorry to say, had ceased to exist. That brought the number to 26 circles. They raised \$2,825, as compared with 25 circles the previous year, raising \$2,365.43. In the list of officers for 1893-94, some new names appeared.

President—Mrs. G. H. Mellick, Winnipeg.

Recording Secretary—Mrs. J. F. McIntyre, Winnipeg.

Treasurer—Miss M. I. Reekie.

Sect. Indian Reserve—Miss L. L. Kennedy.

In addition there were 30 directors, representatives of the different cities and towns where there were mission circles.

By July, 1894, the Indian work showed decided progress. Bro. W. H. Prince continued to merit the confidence of the society. Five acres of land had been purchased for a chapel on St. Peter's Reserve. This chapel was soon built, and on January 11th, 1894, this church was organized with a membership of 29. In September, 1893, this Indian missionary reported to the Indian committee the completion of the Little Saskatchewan chapel at a cost of \$200. It was a comfortable log building, capable of seating 90 people. At the Board meet-

ing, October 19th, 1893, Rev. B. Davies, of Stonewall, was formally appointed Baptist white missionary to the Indians. He began November 1st, at a salary of \$900 a year; three-fourths of which was paid by the Ontario Board and the remaining one-fourth by the W.M.B. of Manitoba. As headquarters in the Indian work, in the meantime, was at St. Peter's Reserve, Mr. Davies was stationed there and made pastor of St. Peter's chapel.

According to the records of 1894, 20 circles reported with a membership of 395; ten circles failed to report and one circle was defunct. Money raised during the year was expended as follows:

Foreign work	\$ 519.00
Indian work	1,504.42
Church edifice	1,110.00
Grande Ligne	2.90
Postage	32.15
Missionary Library	10.00
Shoal Lake Sunday School	10.00
Total	\$3,188.47

The eighth annual meeting of the Women's Home and Foreign Mission Society of Manitoba and North-West was held at Portage La Prairie. Mrs. C. W. Clark, the president, was in the chair, and gave the opening address, in which she showed the necessity for enlargement in the Indian work and also Scandinavian missions. She also pointed out the urgent need for work amongst Icelanders and Jews.

A missionary, Martin Berg, was appointed to the Scandinavian work. He cared for the church at Winnipeg and visited Rat Portage, where there were about 200 Scandinavians. He also travelled in the Calgary and Edmonton districts, where large colonies existed, some of them without any gospel privileges. Money was needed for this work. The W.H.M.B. of Ontario, at their convention in October, made an appropriation equal to \$300 per year for work among the Icelanders, but as no suitable missionary could be found, the Manitoba Board requested them to transfer the appropriation to the Scandinavian work, which they kindly consented to do to the amount of \$150. It was at this convention that seven mission bands and 21 circles reported. The total amount of money raised from all sources was \$2,256.97.

At the ninth annual convention of the W.M.S. of Manitoba, held in Logan Avenue church, Winnipeg, July, 1896, a very

encouraging report was given on the Indian work. The corresponding secretary stated: "When we remember the small beginning of this mission and the difficulties encountered, in bringing it forward, and then look at its large proportions today, we exclaim 'What hath God wrought'. The little mustard seed has become a great tree; its branches have spread until they overshadow many reserves in the far north and west. During the year, 110 were baptized at St. Peter's, Fairford, Sandy Bay and Little Saskatchewan."

The following list will give a fair idea of the compass of Baptist Indian work:

St. Peter's Reserve	Hole River Reserve
Fisher River Reserve	Loon Straits Reserve
Jack Head Reserve	Blood Vane Reserve
Little Saskatchewan Reserve	Bernes River Reserve
St. Martin's Lake Reserve	Sandy Bay Reserve
Fairford Reserve	Broken Head River Reserve
Fort Alexander Reserve	Black River Reserve

There are 3,265 Indians from St. Peter's north, along Lake Winnipeg, so we were reaching a little over one-tenth of the Indian population of the North-West.

The women's society became very much interested in the Scandinavian mission work, which they began in 1894. Now they had three fields of labor: Winnipeg in the centre; Rat Portage and Norman about 150 miles east; and Scandinavia about the same distance north-west. Since the last annual convention (1897), a Scandinavian church has been built in Winnipeg, named "Grant Memorial" with a membership of 55. The Rat Portage and Norman church was organized, September 1st, 1897, and had a membership of 21. A chapel has been erected at Scandinavia, later known as Hill Top, with a membership of 22. The edifice work was still a large portion of the women's work. During 1897-98 the appropriations were made to churches of foreign nationality. Leduc, a German church, in the Edmonton district, received a gift of \$100. To the German church at Morden, a loan of \$75 and a gift of \$100 were made. Plum Coulee church received a loan of \$100 and a gift of \$100. The total expended on edifices during the year was \$1,825. There were now mission circles organized in about one-half of the churches in the Convention—28 circles reporting in 1897. (New names appearing on the list of officers included Mrs. Lehigh, of Brandon, 2nd Vice-President, and Mrs. W. McBride, Treasurer.)

Other interesting items are found in the records. In 1899,

LEADERS OF WOMEN'S WORK



MRS. T. BELLAMY



MRS. C. SPOFFORD



MRS. J. F. MCINTYRE



MRS. G. H. B. BULYEA



MRS. C. W. CLARK



MISS M. I. REEKIE



MRS. C. C. McLAURIN



MRS. E. L. HILL



MRS. A. T. SPANKIE

the General Board assumed the direction of the Galician work with the understanding that the Manitoba W.S., with the co-operation of the W.H.M.S. of Ontario, should assist to the extent of \$600 in its support. The Ontario ladies contributed \$500, and Manitoba ladies made up the balance of \$600. In our foreign work in India, Miss Priest, our missionary, was transferred to the Baptist Women's Society of Ontario, while our society became responsible for the salary of Rev. J. E. Davis and wife who were also in India—\$1,200. Very excellent reports came from Mr. Davis.

At the fourteenth annual convention of the Manitoba W.S., held at Brandon, July 1901, the work of the women was outlined in a very interesting way, and reports were given on missionary enterprises for which the Women's Baptist H. and F. M. Society of Manitoba and the North West had pledged its support.

Our eldest child—Edifice work—13 years old. During the past year work has been done to the following extent:

Morden (German)—gift	\$100.00
Bethel (German)—loan	100.00
Innisfail loan	250.00
Gladstone, loan	300.00
Gladstone, gift	5.00
Stuartburn, loan	150.00
Stuartburn, gift	2.00
Dauphin—special	20.00
Swan River—special	13.50
Scandinavian	20.00
Total	\$960.00

Others still sought aid, and received it to the following extent: Austin, \$125; Edrans, \$150; Minnedosa, \$300; Yorkton, \$600; Swan River, \$300; Alberta (Scandinavian), \$500; Total, \$1,975. According to the same report, the second child—Indian work—was ten years old and apparently awaiting some reorganization of its activities. The third child—Scandinavian work—was seven; something of its progress is indicated by the following statements which refer to the membership in 1901:

Grant Memorial Scandinavian Baptist Church, Winnipeg, membership 44;

Church at Scandinavia, organized 1896, present membership 31;

Church at Rat Portage and Norman, organized 1897, and

in 1900 a comfortable church home, costing \$2,000 was completed;

Church at Swan Lake, Alberta, organized 1900, membership 10;

Wetaskiwin Church, organized in June, 1900, with 21 members, soon increased to 38.

In July, 1901, it was decided that the Indian work for Manitoba would be under the direct control of an Indian Board, consisting of nine members—five ladies and four gentlemen, which should submit quarterly reports to the Women's Board and report annually to the Women's Convention. Another responsibility assumed by the Baptist women was financial support of the *North-West Baptist*, which required about \$600.00 a year to meet its expenses. This was a large undertaking for any small body. In 1902 a recommendation came in from the Future Policy committee to this effect, that the *North-West Baptist* be published by the denomination; that the General Board be asked to appoint an editor; that the Women's Board appoint a manager and that the General Board authorize its executive board to meet any deficit that might be incurred.

Some new names again appear in the list of officers for 1902-3:

Mrs. J. F. McIntyre—President,

Mrs. W. C. Vincent—Recording Secretary.

Mrs. C. C. McLaurin—Secretary of Bands.

In July, 1903, the 16th annual Convention of the W. H. and F. M. Society of Manitoba and the North-West Territory was held as far west as Calgary in First Baptist Church, with the largest attendance ever recorded at any Convention of the Society. There responded to the roll call twenty-seven ladies who had never before been at a Convention. Thirty mission circles reported with a membership of around six hundred. The total amount raised from Manitoba and North-West Territory alone was announced as \$5,736.10, which was an increase of \$576.51 over the previous year.

It was at this Convention that Miss Robinson, of Wetaskiwin, offered herself as a foreign missionary. Miss Robinson stated clearly and briefly that, although for years it had been her desire to go to India, still, she had no intention of offering herself at this Convention until Thursday evening, when she saw the need of another worker on the field. Then she offered

herself for any field the Convention wished to give her, stating, however, that it was her wish to go to India. The question of funds being raised, a five dollar bill was handed to Pastor Litch with the request that as many as possible should cover it. In a very short time over a thousand dollars had been promised, and Miss Robinson had only to wait the sanction of the Board before preparing for departure to India. All present agreed that the women should continue to support Mr. J. E. Davis and his wife, missionaries already in India, and that the support should be extended to the amount of at least \$200 towards the maintenance of workers on Mr. Davis' field.

It was at Calgary that the Women voted to hand the management of the Scandinavian work over to the General Board, while the Women's Board was to extend financial support to the amount of \$2,850, on condition, that the General Board give such regular quarterly reports as would sustain the interest both east and west. Another item of interest was the treasurer's report as shown below:

TREASURER'S REPORT

Receipts from all sources	\$6,433.62	
Expenditure: Foreign work		\$1,399.15
Scandinavian work		1,850.00
Indian work		1,279.90
Parsonage on St. Peter's Indian Reserve		1,000.00
		\$5,529.05

Year by year until 1907, steady progress was reported at the Women's Conventions. Five life membership certificates and one life director's certificate enriched the treasury by \$175 in 1904, when thirty-four circles reported a total membership of 650. The policy of the women remained unchanged. By July, 1905, the total number of circles was forty-one with a membership of 7,000. The First Church circle in Winnipeg made Mrs. A. Grant a life director. It was announced that ill-health had forced Mr. J. E. Davis to return from India to Canada, his place on the Ramachaudrapuran field having been taken by the Rev. J. R. and Mrs. Stillwell.

In 1907, the 20th annual meeting of the society was convened in Edmonton, the farthest point yet reached by this organization. It proved to be an historic meeting. Mrs. G. H. V. Bulyea, wife of the Lieutenant-Governor of Alberta, extended a cordial invitation to the delegates on behalf of the women of Edmonton. (Mrs. Bulyea, formerly of Nova Scotia,

was later an earnest worker in Qu'Appelle church, then First Church, Regina). Mrs. T. Underwood, of Calgary, responded. A very delightful evening was enjoyed at a reception at Government House, given to the delegates by Mrs. Bulyea.

At the gathering, they voted to arrange a Union of their society with the Women's Society of the Baptist churches of British Columbia.

A special meeting of both societies convened in Calgary, November, 1907, to complete the union, if decided feasible. At this meeting Mrs. Thomas Underwood presented the report of the joint committees, favoring a Union under the name of "The Baptist Women's Missionary Society of Western Canada". The Manitoba society had a record of 20 years wonderful service. The British Columbia society had an enviable record of ten years existence. Mrs. C. Spofford was president of the W.M.S. of Washington and British Columbia previous to the organization of the British Columbia Convention and continued her interest when British Columbia Baptist Women organized in 1897.

The first list of officers of the W.M.S. of Western Canada is of importance historically:

Honorary President—Mrs. G. H. V. Bulyea, Edmonton, Alta.

President—Mrs. E. A. Postill, Kelowna, B.C.

1st Vice-President—Mrs. A. B. Stovei, Winnipeg, Man.

2nd Vice-President—Mrs. A. J. Archibald, Saskatoon, Sask.

3rd Vice-President—Mrs. D. W. Morrison, High River, Alta.

4th Vice-President—Mrs. L. N. McKechnie, Vancouver, B.C.

Recording Secretary—Mrs. R. C. Sharpe, Winnipeg, Man.

Corresponding Secretary—Mrs. J. F. McIntyre, Winnipeg, Man.

Provincial Secretaries or Directors—Mrs. C. C. McLaurin, Calgary, Alta.; Mrs. C. Spofford, Victoria, B.C.; Mrs. C. K. Morse, Brandon, Man.; Miss A. S. McLean, Moosomin, Sask.

This was in accord with the organization of the Baptist Convention, which had just been organized. After discussion, a motion to unite, by Mrs. J. G. Waldock, of Medicine Hat, and Mrs. F. W. Patterson, of Calgary, was adopted.

A constitution was adopted after each clause had been discussed on a motion by Mrs. C. C. McLaurin and Mrs. J. A. McArthur.

The first annual meeting of the new society was held in First Baptist Church, Vancouver, with Mrs. E. A. Postill, of Kelowna, in the chair. When the new organization was completed, a very great change was made in the programme of the women's work.

The new organization had as its objective: First, by circle meetings and by distribution of missionary literature, to promote education in missions. Second, to raise a definite sum of money annually. This was controlled by the Board of the Convention of Western Canada, and the Board of the Foreign Mission Society of Ontario and Quebec.

From the beginning, they had collected funds to promote missions which they themselves supervised and for which they rendered a report to their own society. First they had organized and supported missions among Germans. Then, they promoted an edifice fund to help build churches. Thirdly, they supported work among the Indians. Next, they promoted missions among the Galicians and Doukobors. Then each of these missions became the responsibility of the Convention of Western Canada and each of the non-English groups had a conference. An edifice Board was organized to take over about \$10,000, which the women had collected and from which they made loans.

One denominational paper, called *The Western Outlook*, was published in Winnipeg, and was managed by Mrs. C. W. Clark and Miss M. I. Reekie, under appointment by the Women's Society, and Rev. C. W. Vincent was editor. The reports were given as follows by the different Provincial secretaries: Mrs. C. K. Morse reported for Manitoba, 33 mission circles; Mrs. E. L. Hill, for Alberta; 14 circles responded, total membership, 280; Mrs. E. A. Postill reported for British Columbia, 23 circles, with a membership of 530. Miss Sinclair, secretary of bands, reported 32 bands in Western Canada. They sent in \$492.28.

The Future Policy Committee brought in the following report:—

1. That the women of each Province be asked, at their first associational gathering, after this Convention, to call into existence a "Baptist Women's Convention", which shall be known as the B.W.C., of Manitoba, Saskatchewan, Alberta and British Columbia.

2. That a draft of a suggested constitution for the Provincial Conventions and by-laws regarding methods of organization, etc., be left to the Board of the "Women's Baptist Convention of Western Canada", the same to be submitted to each Women's Convention, as formed during the year.

3. That \$3,200 be contributed to home missions, namely, to English \$700, to non-English \$1,800, to Indian \$700.

4. That we contribute \$1,700 to foreign missions, as follows:—Miss Robinson, \$500; Mr. McLeod, \$500; Native workers, \$500; Bolivia, \$200. Total, \$1,700.

5. That we contribute \$100 to Grande Ligne Mission.

At the third annual meeting, held at Winnipeg, November 1910, the Future Policy Committee proposed to ask the Baptist Union of Western Canada to assign to the Baptist W.M.S. \$6,000 as their share of the budget, to be applied as follows: Foreign missions, \$2,000; Home missions, \$4,000.

Foreign missions—	Rev. J. R. Stillwell	\$ 500.00
	Miss J. Robinson	500.00
	Native workers	500.00
	Bolivia	400.00
	Grande Ligne	100.00
	Total	\$2,000.00
Home missions—		
	Non-English	\$2,100.00
	English	1,200.00
	Indian	700.00
	Total	\$4,000.00

Clause 3—that the following be the apportionment for the Provinces:

Alberta	\$1,000.00
British Columbia	2,000.00
Manitoba	2,500.00
Saskatchewan	500.00

Here are some interesting items recorded within the next few years. In 1911-12, an appropriation of \$500 from the U.B.W.M.U., of the Maritime Provinces, marked the first action toward the establishment of work among the Hungarians. There are communities of these people in both Manitoba and Saskatchewan. The Indian work was being carried on at the following reserves: St. Peter's, Fairford, St. Martin's, Little Saskatchewan, and Fisher River. In 1912, Rev. J. N. McLean was made superintendent of the Manitoba Convention. Rev. C. C. McLaurin was superintendent for Alberta. In the report of foreign work (India), this item of interest was given: viz. "a gift of \$3,900 has been received from the Ranee for the construction of hospital buildings. This was a thankoffering for the birth of a son and an expression of appreciation for the services of Dr. Jessie Allyn."

The number of circles reported, 81: Manitoba 32, Alberta 22, British Columbia 27. 36 Mission Bands: Manitoba 17,

British Columbia 7, Alberta and Saskatchewan 12. The B.W. M.S. now asked Baptist Union of Western Canada to assign to it \$7,500 as their share of the budget; \$2,500 for foreign missions and \$5,000 for Home.

After the "Baptist Union of Western Canada" was organized in 1909, taking the place of "The Baptist Convention of Western Canada", a Women's Convention was formed in each Province.

ALBERTA

Honorary President—Mrs. Bulyea, Edmonton.
 President—Mrs. Sycamore, Calgary.
 First Vice-President—Mrs. Budd, Calgary.
 Second Vice-President—Mrs. McLaurin, Calgary.
 Third Vice-President—Mrs. F. W. Patterson, Edmonton.
 Recording Secretary—Mrs. A. W. Ward, Calgary.
 Corresponding Secretary—Mrs. A. Grigg, Calgary.
 Treasurer—Mrs. Toney, Calgary.

SASKATCHEWAN

President—Mrs. H. C. Speller, Moose Jaw.
 First Vice-President—Mrs. S. J. Farmer, Regina.
 Second Vice-President—Mrs. W. P. Reekie, Weyburn.
 Provincial Secretary—Mrs. G. Millar, Regina.
 Provincial Treasurer—Mrs. J. H. D. Stevens, Regina.

MANITOBA

President—Mrs. J. F. McIntyre.
 First Vice-President—Mrs. Charles Baker.
 Second Vice-President—Mrs. William Findlay.
 Third Vice-President—Mrs. W. C. Edgar.
 Recording Secretary—Mrs. R. C. Sharpe.
 Corresponding Secretary—Mrs. C. W. Jackson.
 Treasurer—Mrs. C. W. Clark.
 Band Superintendent—Mrs. A. C. Cornell.

BRITISH COLUMBIA

President—Miss B. Gross.
 Secretary—Mrs. S. R. Stephens.
 Treasurer—Mrs. H. G. Estabrook.
 Mrs. C. Spofford, Mrs. B. H. West, Mrs. V. Davis, Mrs. Margeson,
 Mrs. Rutherford, Mrs. Jas. Reekie, Mrs. E. A. Postill, Mrs. H. G. Estabrook, Mrs. Waring, Mrs. Wm. Grant, Mrs. S. R. Stephens, Mrs. B. Gross.

These four Conventions co-operated with the Baptist Women's Convention of Western Canada, which had the following officers:

President—Mrs. F. J. McIntyre, Winnipeg, Man.
 1st Vice-President—Mrs. C. C. McLaurin, Calgary, Alta.
 2nd Vice-President—Mrs. H. C. Speller, Moose Jaw, Sask.
 3rd Vice-President—Miss Bella Gross, Vancouver, B.C.
 4th Vice-President—Mrs. W. E. Mathews, Brandon, Man.
 Recording Secretary—Mrs. R. C. Sharpe, Winnipeg, Man.

Corresponding Secretary—Mrs. C. W. Jackson, Winnipeg, Man.
 Treasurer—Mrs. C. W. Clarke, Winnipeg, Man.

In 1914, this organization was changed to become "A Board of Women's Work". The treasurer of each Province paid its money each month to the treasurer of the Baptist Union and sent a statement of the payment to the secretary of the Board of Women's Work.

At the sixth annual meeting of the W.B.M.S., held in Regina, January, 1914, Mrs. J. C. Bowen, as corresponding secretary gave the following item of interest: "It shows a decided growth in our work, both numerically and financially. This year we have enrolled 2,181 members; last year 1,990—an increase of 191. We have approximately 8,000 women as members of the churches, and about a quarter of that number are circle members. We raised for all purposes \$9,324; an increase of \$1,485.02 over last year. British Columbia reports 30 circles; 5 organized in 1913; membership 726, an increase of 116 over last year. Alberta 24 circles, membership 600; 14 bands, total enrollment 560. Saskatchewan, 19 circles, 13 circles report membership of 305. They have 4 bands. Manitoba, 24 circles; membership 550. The women of Manitoba received the banner for individual giving. The total receipts during the year were \$10,175.91. After all expenditures had been made a balance of \$1,217.34, remained". A resolution was brought in and passed as follows: That all money in the hands of the treasurer of the society at the close of the year be passed over to the treasurer of the Union.

The Board of Women's Work of the Baptist Union of Western Canada held its first annual meeting at Brandon, February 3rd to 5th, 1915. In the absence of the President, Mrs. Bulyea, Mrs. Sycamore was asked to act as chairman. Following pledges were made:

Manitoba	\$3,250.00
Saskatchewan	1,200.00
Alberta	2,200.00
British Columbia	3,000.00
Total	\$9,650.00

On motion, it was decided to shape the budget according to these pledges.

1st. Non-English work, including Grande Ligne	\$3,000.00
2nd. English work	3,850.00
3rd. Foreign work	2,800.00
Total	\$9,650.00

They made one outstanding resolution for the year 1915, viz: In the event of there being a surplus over the estimated receipts of \$9,650 the disposal of this surplus should be left in the hands of the Board of Women's Work to be decided upon at its meeting in 1916.

New Officers for 1915:

President—Mrs. A. A. McLeod, Vancouver.

Secretary—Mrs. C. Spofford, Victoria.

Editor of Women's Department in *Western Outlook*—

Mrs. S. L. Head, Winnipeg.

That her assistants be the corresponding secretaries or presidents of the Provincial women's organizations, according to the arrangements made last year. That Mrs. Dunbar Hudson be our representative to the foreign mission board.

The second annual meeting of the Board of Women's Work of the Baptist Union of Western Canada was held at Vancouver, January, 1916. The Board decided, on motion of Mrs. Arthur and Mrs. Telford that the \$9,750 pledged by the Provincial organizations to the Board of Women's Work be paid to the Union treasury, to be used for English home missions, non-English home missions and foreign missions. After considerable discussion this motion was carried. Mrs. G. H. V. Bulyea, Edmonton, was made president and Mrs. E. L. Hill, Strathcona, secretary.

The Baptist Women's Work of Western Canada was carried on for years under the Board of Women's Work of the Baptist Union of Western Canada. The representatives at these Board meetings were generally two from each Province, besides the President. Occasionally there might be a third representative from some particular Province.

The business of this Board, at its annual meeting might be summed up in the following manner: Roll call and secretary's report; the budget pledge from each of the different Provinces; statistical reports from each Province, showing number of circles and bands, etc., with membership. Representatives then discussed how they would spend any surplus over the budget, if any. They closed with the report of the nominating committee.

In January, 1924, the following recommendations were made by the Board of Women's Work:

1. That instead of a Board of Women's Work, as at present constituted, that of the vice-president of the Union, one be a woman, who, with a representative from each of the four Women's Conventions, shall form a committee to provide for

inspirational and educational programmes on women's work, the same to be arranged in conjunction with the programme committee of the Baptist Union.

2. That the report of the Women's Conventions of the four Provinces be presented to the Union (following the reports of superintendents).

3. That, in order to maintain the solidarity of the entire Baptist constituency, the women be given a larger place in the general work of the denomination, through the various boards and committees of the Union.

The recommendations were accepted, and in this same year, the Baptist Women's Missionary committee took the place of the Baptist Board of Women's Work. The Baptist Women's Missionary Committee was composed of the President of the Women's Convention, from each of the four Provinces, plus the representative to the Foreign Mission Board. Each president gave an annual report of the work carried on by the Baptist Women in her Province. This annual report was submitted at the time of the annual meeting of the Baptist Union of Western Canada, and contained a detailed account of all the work carried on in that Province by our women's organizations. In 1933, Mrs. J. C. Bowen, who was the representative of the western women to the Foreign Mission Board, became the chairman of our Women's Missionary Committee. Other members of this committee then were: Mrs. J. R. McDonald, Manitoba; Mrs. C. F. Rand, Saskatchewan; Mrs. A. T. Spankie, Alberta and Mrs. E. P. Miller, Vancouver, B.C.

It was during these years and up to the present (1939) that White Cross work became—and still is one of the major activities of all our missionary groups, from our mission bands to our circles. While our annual reports were brought in to the Women's Missionary Committee at the time of the Union Board meeting, our Women's Provincial Board met quarterly, in the respective Provinces and at each quarterly meeting detailed reports were given from all our missionary groups throughout the Province. Reports were also given by the heads of the different departments, so that fairly accurate accounts were kept of all our missionary activities. The Women's Provincial Board accepted a share of the Provincial budget, which it aimed to raise through its missionary groups. The Baptist Women's Work continued, under the direction of its Women's Provincial Boards, reporting annually to the Union and to the Women's Missionary Committee of the Union until 1937. At the Women's Session of the Assembly of the Baptist Union of Western Canada, held at Calgary,

June 1936, Rev. W. C. Smalley, general secretary of the Baptist Union, was called upon to speak. He dealt with the various phases of the re-organization, which has been decided upon in their application to women's work. The following resolution was moved and seconded and carried unanimously, "That we, the Baptist Women of Western Canada, gathered in the triennial assembly of the Baptist Union, resolve that we re-organize, so as to harmonize and conform our work as fully as possible to the general policy to be adopted by the Baptist Union of Western Canada at its gathering in 1937. It was moved by Mrs. Smalley and seconded by Mrs. McLeod, that the Women's Missionary Committee of the Baptist Union constitute a committee to bring these points of re-organization before the different mission circles, in order to aid in the advancement of the new policy decided upon.

In June, 1937, at the annual meeting held in Regina, much time was given to discussion, after which the new organization was set up. After this motion had passed, Mrs. J. C. Bowen, the chairman of the Women's Missionary Committee, called a special meeting and re-organized under the new set-up. Mrs. J. R. McDonald was made our representative to the Foreign Mission Board, and Mrs. C. M. Staines was made chairman of the Missionary Committee, with power to choose her own secretary—one in her own home town, or near, with whom she could keep constantly in touch. The first business of the chairman and committee was to outline a programme for the Mission Committee and also a constitution, whereby the different associations could be forwarded.

WOMEN'S WORK, 1922

The officers of the Women's Board were:

Mrs. H. G. V. Bulyea	President
Mrs. E. L. Hill	Secretary
Mrs. J. F. Abra	Editor of Women's Page

The pledge for missions for the year, from each Provincial Women's Convention, as reported by Mrs. S. Everton, were as follows: Manitoba \$5,600, Saskatchewan \$3,500, Alberta \$4,500, British Columbia \$4,500, a total of \$18,100. They exceeded this by \$514.16. They had exceeded their pledge in the previous year by \$1,007.39; having given \$20,132.

SASKATCHEWAN with 20 circles, 5 junior circles, 5 mission bands; raised \$3,847.95. That was \$452.70 more than promised.

ALBERTA with 31 circles; raised for missions \$5,120.05; 5 new circles organized and 2 re-organized.

MANITOBA had 29 circles, with 917 members, and raised for missions \$5,978.92 a surplus of \$24.93.

BRITISH COLUMBIA had 34 circles, with 984 members; 9 mission bands, with 284 members. Mrs. J. J. Baker had charge of an Italian mission, which had then 13 nationalities, and was the beginning of the present "All People's Mission" of Jackson Avenue, at present conducted by Rev. A. W. and Mrs. Ward. It is interesting to compare the above report with that of 1927:

MANITOBA: Miss Elizabeth Hurd, President; 28 circles, 806 members, 20 bands, 525 members. Raised for missions \$6,100.

SASKATCHEWAN: Mrs. R. C. Nobles, President; 24 circles, 4 junior circles, 14 bands, with 300 members. Promised to missions \$3,000. Raised \$3,200.23; 15 Life memberships secured in the year.

ALBERTA: Mrs. Alice Allyn, President; 31 circles; 1 new circle, 800 members; 4 junior circles, 114 members, 5 home department groups, with 63 members. Mission bands 22; increase of 4; members 740; promised to raise for missions \$5,900; secured \$5,906.50.

BRITISH COLUMBIA: Mrs. Alice C. Stains, president; 32 circles with 1,000 members; 13 mission bands, with 300 members. Promised \$6,250. for missions; and \$500 for Keats Island assembly. Raised \$6,601.71 for missions; \$351, above promise and \$525.25 for Keats Island assembly.

In 1932 the record was as follows:

MANITOBA: Mrs. J. R. McDonald, president; 29 circles, 700 members; 3 young women's circles; 23 bands. 15,964 lbs. of White Cross work sent to India. There was a reading course formed in nearly every circle. Promised to missions \$6,000, sent \$5,106.18.

SASKATCHEWAN: Mrs. C. F. Rand, president; 25 circles; 5 young women's circles; 19 bands. Boxes of White Cross work sent to India. Promised to missions \$3,000, but were short \$697.37.

ALBERTA: Mrs. A. T. Spankie, president; 27 circles, 700 members; 4 young women's circles, 80 members; 14 bands; 784 lbs. White Cross work sent to India and a Christmas gift of \$15 to Bolivia. A reading course pursued by city circles. Promised \$6,500.; raised \$5,943.36.

BRITISH COLUMBIA: Mrs. Gordon Selman, president; 24 mission circles, with 586 members; 15 bands, 324 members. Promised to missions \$7,250.; raised \$7,475.70.

The Women's Missionary Committee of the Baptist Union is composed of: Mrs. J. C. Bowen, president; Mrs. J. R. McDonald, Mrs. F. C. Rand, Mrs. A. T. Spankie, Mrs. E. P. Miller.

Considering the depression years, the achievement of 1932 was remarkable.

For 1936 we have the following figures:

MANITOBA: Mrs. J. R. McDonald, president; 25 circles, with 825 members, 9 young women's circles, with 175 members; 22 bands with 600 members; 4 baby bands, with 29 members. White Cross sent \$15 Christmas gift to Bolivia; 11,950 articles sent to India; 900 lbs. of clothing to the needy. Boys' common room furnished in Brandon College. Raised for missions \$4,004 being \$445 less than promised.

SASKATCHEWAN: Lillie F. Bowman, president; 28 circles; one new one, 505 members; 4 Y.W. circles. Sent 400 lbs. White Cross work to India; \$10 Christmas gift to Bolivia. Exceeded their promise of \$2,250 to missions by \$71.61.

ALBERTA: Mrs. Jean D. Spankie, president; 28 circles with 725 members; 5 Y.W. circles; 19 bands, with 760 members; 7 home departments; 615 lbs. of White Cross work sent to India. Promised to missions \$5,700; raised \$5,749.71.

BRITISH COLUMBIA: Mrs. L. M. Joiner, president; 30 mission circles with 1,004 members; 13 mission bands; 18 Y.W. circles with 300 members. Home departments, 17. Five packing cases of White Cross work sent to India. Raised for missions, \$6,000.

The following quotations from the reports of women's work on certain years reveal their activities. "The women's circles have been a lesson to the churches upon systematic giving. They have also been the channel through which many church members, men as well as women, have gained a knowledge of the missionary work being carried on by the denomination. The reports make known that in this new country of changes, steady advancement cannot be made each year. The number of circles increases and then decreases and then advances again in number of members and amount of money raised. The amount of money raised depends largely upon the conditions of the country, which in Western Canada is governed by favorable or unfavorable seasons for agricultural products.

The women of the church have been constant, dependable support in every missionary undertaking. Since the first society was formed, in 1887, many women have passed on or are retired, who because of their devotion and activity should be included in an honor roll here. If one ventures

to record a list, it may be well expected that some of the most worthy will be omitted, because of imperfect memory or lack of records in printing reports. For this, readers must please be indulgent. Mrs. A. A. Cameron, wife of the second pastor of First Baptist Church of Winnipeg, stands at the head of the list, as she was instrumental in organizing the first Women's Baptist Home and Foreign Mission Society of Western Canada in 1887. Next to her comes Mrs. G. Lee, of Winnipeg, and Mrs. George Smith, of Portage La Prairie, with Mrs. John Giles and the Misses Dale; Mrs. Rose, and Mrs. Darrach of Brandon and Mrs. S. J. McKee, deceased in 1939. Also Miss Jessie Sharpe, in Vancouver. Miss M. I. Reekie, living in Kilowna. Mrs. C. W. Clark; Mrs. W. McBride; Mrs. S. L. Head of Winnipeg, Mrs. Truesdale of Regina; Mrs. McCannell also of Regina; Mrs. Waldock of Medicine Hat; Mrs. T. Underwood; Mrs. C. C. McLaurin, memorialized by the McLaurin group in First Church, Calgary; Mrs. C. Spofford of Victoria. Mrs. T. Bellamy of Edmonton; Mrs. John Gaine; Mrs. H. McDougall, Peachland.

All these and many more, served faithfully for long periods. Of each one we may safely say:

"Let her own works praise her in the gates".

A NOTE—The above record of Baptist Women's work in Western Canada reveals the progress made during the last forty-two years. The women's mission circles ought to celebrate their fiftieth anniversary, even if it is two years late. The activity recorded above reminds the churches of the value of women's work in advancing the Kingdom of God. They have not always been given their place.

When women's circles were organized in Ontario, a very prominent pastor opposed making such a division of labor in the church and quoted, "There is neither male nor female" in the Kingdom of God. But Paul specially mentions, "The women which labored with me in the gospel".

The help that the women of the churches of Western Canada have rendered cannot be expressed by any words in the English language. The mission circle has been the mother of many of our churches, and some of them have lived after the church died. It is interesting to note that the women, particularly in the early days initiated and brought to vigorous life and permanency many of our missions. Their first undertaking was to open a mission among the Germans. They secured and paid the salary of the first missionary. Then they organized a church-edifice-society, to build "prayer houses" and for years successfully carried on,

aiding many churches, which would not have been built but for their loan or gift. They secured funds and a missionary to begin work among the Scandinavian people. When there was an opening to give the gospel to the Indians, they assumed the responsibility of the support of what became a very interesting work. When shiploads of Galicians came to our West from Austria and the Doukhobors, from Russia, they at once secured a missionary and paid his salary to work among them. When the *North West Baptist* was in danger of passing out for want of support, they undertook to manage the business and really placed it upon a paying basis so that it was able to continue through a period of questioning as to its worthwhileness. They proposed and brought to successful issue the beginning of our foreign missionary organization from the West. They selected the first missionaries and raised the funds to support them in India. In 1897, they assumed the responsibility of the entire support of Rev. J. E. Davis, though it required that they double their contributions for the last year.

Since those early days, several changes have been made in our western organization, which resulted in the Missionary Convention Board taking over the management of every missionary enterprise. Then the chief work of the women was to raise money. They were given a representation on the Board of the Convention. They are eligible to any office, even the presidency of the Union. But that is not all that has been accomplished by the women.

1st. By their systematic raising of money, they have promoted the grace of liberality throughout the church. Their successful monthly giving was the genesis of the weekly offering to missions, which have proved such a blessing.

2nd. They, through their mission bands are filling the minds of the young with information that is leading many of them to become missionaries and others to become active helpers in the cause.

3rd. Their study course of missionary books and the inspiration generated by their monthly mission circle meetings has made an impression in many homes throughout the church. They have no doubt enlarged the giving to missions and the church, in the case of many husbands and sons.

4th. In late years, a new sphere of work has opened up for them in the "White Cross" work. Most circles meet regularly an afternoon to sew for the White Cross. They make little garments; knit woolen scarfs of the yarn, ripped from old sweaters; make little fancy-colored, cotton bags; put together

picture cards of all kinds into scrap-books. At a certain season these are packed and shipped to the missionaries in India. Some years more than a ton of these goods leave the Western churches for India. From Manitoba last year went 1500 lbs. and from Calgary something over 700 lbs. These goods are distributed among the missionaries in India, who every year have a rally in each village when these articles are distributed as prizes for reciting passages of scripture or repeating bible stories. They are never given hap-hazard. To note the excitement created in a little Telugu girl or boy on receiving one of these gifts would delight the heart of those who have toiled in making the gifts. One bible woman told me, the first little cotton bag she received when a child for repeating scripture verses was the most precious thing she had ever possessed. She hugged and pressed it to her breast and kept it with her while she slept. White Cross work is a real Christian activity.

5th. The mission circles of British Columbia have lately been doing social work in the Douglas Street Church, Victoria. They have engaged two women to visit families in the Fraser Valley and conduct Sunday School.

So while women's work has changed during our history, it has not lessened in importance or effectiveness. Much work that they have initiated has long ago grown to self support. The first \$200 they raised for German missions, has developed into a great virile religious movement with 48 churches; over 5,000 members, having a prosperous bible school and carrying the gospel into every German settlement in Western Canada. It might be said of them that they are the most aggressive religious organization in Western Canada.

The Scandinavian work and the Russo-Ukrainian work have both advanced to great strength and their annual Conferences, to which many gather, are a proof of their spiritual vitality.

The mission among the Indians ceased to advance after years of marked progress. The result perhaps was inevitable.

The edifice-board when organized by the Convention, received from the women over \$10,000.

The women of our churches are as aggressive as ever, and the mission circles continue to be one of the most virile organizations in our churches. (C.C.M.)

FOREIGN MISSIONARIES FROM WESTERN CANADA



From left to right: ♂

Top—Laura Allyn, Mrs. J. Hart, Dr. Jessie Allyn, Rev. J. Hart, Miss D. Franklin.

Middle—Mary Epp, Mrs. Church, A. Gordon and family, E. G. Church, Miss Mann.

Lower—H. G. Cross, Bessie Turnbull, H. Plummer.



REV. H. A. WOLVERTON, M.D.



MRS. WOLVERTON



MRS. JANET ROBINSON



MISSES J. AND E. FINDLAY



MISS LUCY COOPER



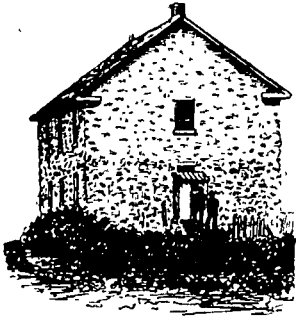
CLARA JOHNSTON



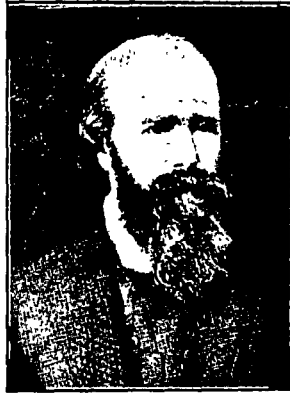
MISS C. E. WILSON

NO PICTURE OF DR. O. DANIEL AND MRS. LIVINA DANIEL

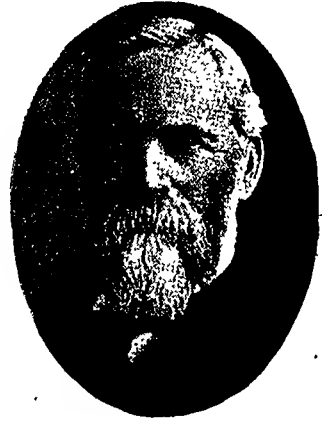
COLLEGES OF WESTERN CANADA



PRAIRIE COLLEGE
RAPID CITY, MAN.



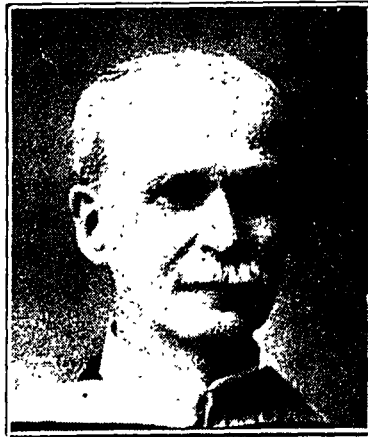
REV. JOHN CRAWFORD, D.D.



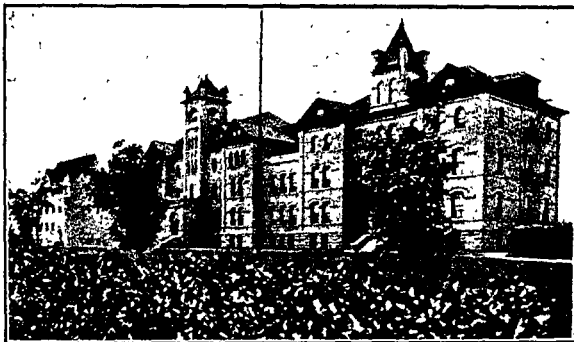
PROFESSOR S. J. MCKEE



STEWART BLOCK, BRANDON



REV. A. P. MCDIARMID, D.D.



BRANDON COLLEGE



REV. H. P. WHIDDEN, D.D.



DR. J. R. EVANS



E. W. SAWYER, D.C.L.



OKANAGAN COLLEGE
SUMMERLAND, B.C.

CHAPTER XV

'THE STORY OF BAPTIST COLLEGES IN WESTERN CANADA

The Baptist church of Winnipeg had grown to self-support under the pastorate of Pioneer McDonald. Baptist churches were coming into existence in the many new towns growing up, almost like mushrooms, over the prairie. In these new towns, a few Baptists from some point in Eastern Canada or Europe rapidly gathered together into a church, so that soon it was found impossible to meet the demands for ministers to supply the many new mission fields opening up. There was not a surplus of pastors in Eastern Canada, and those who were available hesitated to go so far taking mere chances of securing continuous opportunity, and to endure the hardships of a new country in a severely cold climate like that of Manitoba. While there was great growth in population, there was much uncertainty as to the future and there was a real need for a class of preachers who would fit into such a situation. It became a great problem for the Manitoba committee of Ontario and for the workers in Manitoba to secure pastors for these mission fields, which were calling from great distances for preachers.

Fortunately there was a man in Ontario who had a vision, the Rev. John Crawford, D.D., professor of Old and New Testament and Hebrew in the Canadian Literary Institute, Woodstock, Ontario. He was an Irishman possessed of a large degree of humor and optimism, which greatly helped him to endure the hardships that he brought into his own life. He was born the same year as Queen Victoria in the north of Ireland at a place named Castledawson. His father, who had a large landed estate, was an ardent Presbyterian. John was sent to a boys' school in Belfast. While a youth of 15, he was religiously impressed, and came under the ministry of Dr. Alex. Carson (of world-wide fame in Baptist history). One evening, he rode his donkey to the Baptist church at Tobermory, where Dr. Carson was pastor, and applied for church membership. The church met him, examined him and found him clear as to his conversion, full of zeal,

strong in his convictions upon the question of baptism, and so generally satisfactory that they accepted him; they at once filled the baptistry and at that hour of the night Dr. Carson baptized him. Upon his return, he informed his father of what he had done. His father, who was more than grieved, ordered him from the home, gave him no further help and disinherited him. Afterwards he attended Edinburgh University and Stephney College, later Regent Park Baptist College, finally becoming a pastor in London. There he married a very cultured woman, who belonged to a prominent London family. He felt called to work among the needy, and for a time preached from his wagon chapel upon the streets. He caught the fever of emigration, that was widespread, in those days. The backwoods of Canada were calling him, so he brought his wife and two girls, born in London, and settled north of Toronto on a bush farm; there he built a log house and preached wherever he could find a small audience. Later, he became pastor of Cheltenham Church. Dr. R. A. Fyfe heard of this brilliant young Irishman, looked him up in the sixties, induced him to come as a second theological teacher in the Canadian Literary Institute, where he continued until he saw the vision that compelled him to come to Manitoba. Amongst students of more than a decade, those who came under his instruction and in touch with his spirit never forgot his enthusiasm in distinguishing those various Hebrew letters, his strong convictions and his ardent desire to promote truth. He was found in many an argument, especially with Pedo-Baptists and Roman Catholics, without making an enemy. He delighted in telling how he had to walk 20 miles to keep his appointment, because he missed his train while trying to convince a Presbyterian minister that there was no spiritual foundation for infant sprinkling. He had a public debate at Aylmer with a prominent leader of the disciple body for two or three days. That debate is in a volume in my library. He enjoyed telling a droll story, and when any one poked fun at him, even took pleasure in saving because he was Irish—"that the cream of Scotland floated over to Ireland during the reign of James I". At a function in the old college, after he had made this statement, Dr. Fyfe put a quietus upon it by saying "Yes, but that awful country turned the cream into buttermilk".

In 1879, at the old college, as I have said, Dr. Crawford had a vision. He saw the great need of preachers for the growing Western Canada. He conceived the idea of a college that could become self-sustaining and thus prepare many zealous

young men, who had little means to pay the usual cost of attending college so he went out to Manitoba and surveyed conditions; travelled 1,500 miles at his own charge and came back enthused with his college proposition.

He would sell his home, go out West, and take up land near Rapid City, Manitoba, on the survey of the transcontinental railway, which was then being built. This town, which was not much more than a post office and store, was likely to become the first divisional point beyond Winnipeg. The young men who would go with him to erect the college building were to cultivate the land and thus provide their support while in college. There was to be no hired help in the institution, all work to be done by students. Each student was to go into some promising district; take up a homestead, and while fulfilling settlement duties preach in the community, organizing a church, which, with his farm, could maintain him. And thus he proposed having a young man, with the training and teaching that could be given him in the college, settled in as many districts as there were students. He secured the help of Rev. G. B. Davis, B.D., a student at Woodstock and a graduate of Morgan Park College, Chicago. Mr. Davis was a member of the old Haldimand Church, near Cobourg, a school teacher before going to college. He was a bright student, a good, earnest, effective preacher, a most affable personality, and willing to share the toil of such an undertaking.

Dr. Crawford asked the Ontario Convention for its sanction and support. It would give him no official approval, but gave him liberty to canvass the churches to enable him to secure about \$2,000 with which he could make a beginning. Both he and Mr. Davis visited churches. He came to my church, Kemptville and South Gower, during the cold winter. I drove him from farm to farm. He always wore a tall silk hat. To secure his ears from the bitter blast, some one presented him with a pair of ear-muffs. He gratefully received a dollar, a five or double that. When he had secured in cash and pledges about the amount of \$2,000, he began to launch his scheme.

The summer of 1879, Rev. G. B. Davis and some nine young prospective theological students reached Rapid City. Living in a tent, they went to work to do some cultivation, to produce what they could for the coming winter. With their own hands and a yoke of oxen they gathered native stone, and erected a college building about one-half mile north of Rapid City.

It had a basement, which was used as a large dining room and kitchen; the next storey had three classrooms and living quarters for Dr. Crawford and his family. The top storey was made into twelve rooms, into each of which were crowded two and sometimes three students.

Dr. Crawford sold his house in Woodstock for about \$4,000, all of which he put into the great enterprise, and in the spring of 1880, with his family, moved to Manitoba, leaving their delightful old home and all its comforts behind them to face the uncertainties of a new land, without the promise of a dollar from anyone, except the \$2,000 given and pledged by individuals. They travelled to Winnipeg by boat and rail. The construction of the Canadian Pacific Railway had reached to within 12 miles of Portage La Prairie; then it was a case of wagon travel for 75 miles over a prairie trail to Rapid City. There were streams to cross and sloughs innumerable around which, in low-lying land, they had to make their road. The following paragraph describes one of their many experiences.

"Having transacted my business at Winnipeg, Mr. and Mrs. Davis proceeded to Portage La Prairie, while my daughter and I remained over the Sabbath in Winnipeg, in the vain hope that some freight, which had not arrived, might come forward before we left. On Monday we proceeded by train to within twelve miles of Portage La Prairie. It would take too much space to relate all the adventures of the journey. For the greater portion of the way the roads were all but impassable and wholly impassable they would have been, I am convinced, to many. On several occasions our wagons were *literally* up to the hubs and once a hub was so far below the surface that we could not get a pry under. Once we had to take off most of the load, and on more than one occasion our horses mired and had to be taken out. We spent one whole afternoon travelling five miles, one team helping the other by turns and then we had to camp out in a swamp for the night, drenched with rain and that after two of us had been literally wading in mud and water, sometimes up to the knees, yes, and sometimes above the knees, half a day. None of us, however, caught cold, and the four ladies of my party behaved admirably and were as cheerful as if going to a wedding, although I will venture to say they never made so rough a journey in all their lives before and never will again. Brother and Sister Davis, who had gone on before, found, I

understand, little better, but then, it must be remembered they were then spending their honeymoon."

Here is what Dr. Crawford endured in making an effort to secure supplies for the college. He says:

"Having heard that fish were plentiful in Oak Lake, some sixty-five miles distant, I took my son and a team with me on a fishing excursion. In a fortnight we returned to the college with thirteen hundred weight of excellent fish, worth over \$100, while the expense of the expedition was only \$9.80. Most of these fish we caught with our own hands, and the rest we purchased from the Indians for a little flour and a few cast-off garments. During the expedition we tented out, while some of the time the thermometer was over twenty degrees below zero. One day the wind was so high that it overturned and tore our tent and upset our stove, kindling a prairie fire. Fortunately the wind was blowing towards the lake, so that the fire after burning about two hundred acres of grass, died down without doing any damage.

"One day, when returning home, the wind blew almost a hurricane and right in our teeth, with the thermometer at fifteen below zero, and the hardy native horses began trembling with the cold. I was almost tempted to turn my back upon the tempest and take shelter with the Indians. On second thought I tied a handkerchief over my ears and we put forward against the wind about ten miles; then we spent the night at the house of a half-breed and slept on the kitchen floor, wrapped up in our buffalo robes. As our wagon was completely filled with fish, we walked some fifty miles home. One night we could find neither wood nor water, although we drove on until midnight. We had ultimately to abandon the search and set up our tent on the bare prairie, with the thermometer twenty degrees below zero. This is the only occasion on which I really suffered with cold. While we were erecting our tent, I had two of my fingers frozen. The ends of them were as hard as a rock, but the frost had not penetrated very far. Here let me observe that one can endure about twenty degrees more cold here than in Ontario, owing to the dryness and clearness of the atmosphere."

The college organized as a part of Prairie College Missionary Society, with 16 directors: four from Manitoba, Ontario, Quebec and North-West Territories. Dr. John Crawford was principal and president; Rev. G. B. Davis was vice-principal; Miss Emily and Miss Fanny Crawford were teachers. Mr.

Wm. Craig of Port Hope was treasurer. The college was opened in the fall of 1880 with the following theological students in attendance:

Chas. Cody	Charles Lee	C. H. Philamore
J. E. Davis	Wm. Travis	J. W. Gregory
W. A. Waldo	A. Chandler	R. Reuleau
George Chandler	John Millard	M. Vansickle
Albert Haines	J. E. Morgan	Fred. Westwood

The religious atmosphere was intense, and these young men were out visiting new settlements and holding prayer meetings in homes near by. They were a very happy family. Dr. Crawford had boundless energy and enthusiasm, and his optimism continued to grow beyond realization. The church at Rapid City was organized, and there five other churches arose through the efforts of the students. For two years the college went forward very encouragingly. The farm had 1,100 acres, good crops were being produced, and it looked as if it would be self-sustaining in a short time. But at the end of the third year the college closed. The Canadian Pacific railroad survey was changed twenty miles south of Rapid City, Brandon becoming the terminal. Finances fully expected from Ontario and further east did not materialize. Friction arose between Dr. Crawford and Mr. Davis, because of money advanced by Mr. Davis, and separation was the result. Then a general opinion arose that the rapid development of the country demanded a ministry with a wider education than Prairie College could give. Dr. M. McVicar, a representative of Toronto Baptist college, visited Manitoba and the Convention of Manitoba and North West in 1883, and through him arrangements were made that the college should be closed and the students be paid their fare to Toronto. The plan was to have one Baptist theological school for Canada. The theological department of Acadia in Nova Scotia closed for the same reason, and their students came to Toronto.

That movement seems to have been a mistake, for in a few years, there was a theological school in both the East and the West. The West became convinced that a locally trained ministry was a necessity. The closing of Prairie College was a great disappointment to Dr. Crawford, who had lived twenty years ahead of his times. He had given all he possessed to the college. He and his family were stranded without a dollar, and his library was seized for debt. For a few years he was pastor of the Baptist church in St. Thomas, Dakota, U.S.A., where he built up a strong congregation; but

he longed to be under the old flag, and returned to Ontario to become pastor of the Wingham church. Unfortunately his health failed, so he went to live with his daughter, Mrs. John Firstbrook, in Toronto, where he died in 1895, a broken-hearted man. His daughter, Mrs. W. H. Cline, of Grimsby, gave me many of the above particulars. His youngest daughter, Belle, became a missionary among the Indians in Oklahoma, U.S.A., and for years has been a public speaker throughout the northern States, in connection with the Women's Baptist Missionary Societies. She gave me the following statement, speaking of her father's experience with Prairie College: "Any man taking a delicate wife and family into the wild, woolly and frozen new West, after he is sixty years of age must be one of three things; either he is money crazy or plain crazy or is under the guidance of God Almighty for some special purpose. If God did not call John Crawford to go into Manitoba and open Prairie College, then the man was as crazy as a loon, for he never cared for money! And I am his daughter! God called me to go to the Indians and I went. Sometimes the wisdom of man is put in the place of divine guidance and the work of the Kingdom is hindered." No one made a greater sacrifice for Baptist education than Rev. John Crawford, D.D. His name is loved and honored by many, despite his apparent failure.

It is considered that many of Dr. Crawford's students entered the ministry when they would never have started to college under ordinary management. Many of them filled important places in Baptist churches. W. A. Waldo was pastor of large churches in Chicago and Cleveland; J. E. Davis became one of our great missionaries to India, and died a martyr to leprosy. M. Vansickle was a useful evangelist and pastor in Ontario and the West. Others became good pastors. Thus we close the story of the first effort to establish a college in Western Canada.

PROFESSOR S. J. MCKEE'S ACADEMY, RAPID CITY

When Rev. G. B. Davis retired from Prairie College, he conceived the idea of establishing a literary academy in Rapid City. He erected a frame building in the town of Rapid City for that purpose, but soon moved on to Moose Jaw, where he organized a church and became its pastor. His brother-in-law, Professor S. J. McKee, took charge of the academy, which continued to function in Rapid City until 1890, when Prof.

McKee moved the school to Brandon. Prof. McKee was born near Teeswater, Ontario, in 1848. He graduated from Toronto University in 1872. Dr. Fyfe heard of this promising young man, and approached him, inviting him to come as a teacher to the C.L.I., Woodstock. He at first declined, but believed to the end of his life that God troubled his mind until he decided in favor of accepting the position. Well do I remember his entrancé to the college, as teacher in charge, in the fall of 1872. From the first, he was respected as a capable teacher and a friend and helper to the students. There was a wonderful thrill experienced in the body of 200 students on the morning it was reported 'Professor McKee is converted'. His life began to tell spiritually in a marked degree at once. In 1881, his health was in a precarious condition. His physician advised him to go west and knock about out-of-doors for a time. This he did, and then settled upon a homestead with his young wife—a Miss Laura Harris, one of his students. He so far recovered that he was able to take charge of Mr. Davis' academy, when the latter left for Moose Jaw. Professor McKee was an illuminating teacher, and was thoroughly prepared for his task. He was always ready, night and day, even on Saturday, to help over any difficulty, and so won the appreciation of all his students. His academy filled an important place in the community, when high schools were scarce and where there were many young men and women who, in this new land, had missed the early advantages of school; some were accepted in this private school, though only in the sixth grade, when up in their teens or even beyond. This enabled young men who could have found no place in the public school system, to go into training for the ministry. During all the life of his academy in Rapid City, until 1889, and in Brandon from 1890 to 1899, he always had students for the ministry in his classes. In 1888, the Baptist Convention of Manitoba and the North West voted to support the effort put forth by Professor McKee to secure aid from Ontario for building the proposed college in Brandon. His appeal to Ontario Baptists was rejected.

THE THEOLOGICAL COLLEGE IN WINNIPEG, 1889

Another school was proposed and established in Winnipeg by Rev. Alexander Grant, pastor of the First Church and corresponding secretary of the Convention. He had the approval of the Convention and Mr. Edward Duff, a school

teacher of Peterborough, Ontario, was employed as principal and chief teacher. Mr. Duff was a very devoted Christian, and his wife a cultured and excellent Christian woman. A large, roomy house, standing on Portage Avenue, on a corner of the block now occupied by Wesley College, was rented for the purpose. The college was residential, with Mr. and Mrs. Duff in charge, and attended by a number of Baptist young men, who had the ministry in view. Some of them had migrated from the East; others were members of churches in the West, who wanted help that they might be useful in some mission field in the West. The school was opened on November 1st, 1890; Professor Duff taught all the subjects of the matriculation course and Mr. A. Grant taught Homiletics, New Testament, Greek—a class or so a week. Unfortunately, Mr. Duff was not strong, so his health failed after the close of the first year, and he died during the following summer. There arose a conviction among the students and others that the school did not just meet their requirements, though, by the following resolution they expressed their appreciation of the help they had received. "On behalf of the students pursuing their studies in Winnipeg during last winter, we desire to express our hearty thanks to the members of the Board for the sympathy and support manifested to us in their furnishing a suitable home and privileges connected therewith, and also to Brother Duff and wife for their untiring devotion to our Christian culture." The school did not open for a second term, as a deficit of about \$700 had to be paid out of Convention funds.

Among the following students who attended that one year are some who became very useful and well-known pastors. The list is here given:

W. F. Irvine	T. M. Marshall	J. C. McFarlane
T. Doolittle	H. C. Sweet	John Campbell
H. E. Wise	W. H. Wallace	S. McMinis
A. T. Robinson	W. Riggs	T. Milligan

BRANDON ACADEMY

(Rapid City Academy was moved to Brandon in 1890)

Professor McKee gave his life to this venture. Mrs. McKee taught music. Miss Belle Sinclair, a graduate of the C.L.I., Woodstock, taught painting. They struggled through many difficulties with finances often at a vanishing point. One year diphtheria entered this home, and in a week three bright

children were taken to the Brandon cemetery. However, the school continued to grow. In the year 1897, there were eight or nine young men preparing for the Baptist ministry; some of them for university. The following are names of Baptist ministerial students in the Brandon academy during those years: C. Croft, T. W. Payne, J. W. Bowring, J. C. Bowen, H. B. Cross, W. R. Aitkins, J. F. Fraser, H. Sylvester, and D. McIntyre. These young men were employed on mission fields by the Baptist Convention and were successful missionaries. Professor McKee accomplished a real task for our churches through the training and inspiring of many young lives. A few men, preparing for the Anglican and Presbyterian ministry and students looking towards professions, secured their academic training here. Judge Kelley, of Summerland, B.C., moved his barber shop from Regina to Brandon and conducted it to pay expenses, while he prepared for Manitoba University.

BRANDON COLLEGE

There was a very general desire that there should be established in Western Canada a college that would enable young men to have a full theological course and thus supply the demand for pastors from our own churches instead of bringing them from outside. Many propositions were made, and many letters were published in the *Canadian Baptist* in order to find some one to lead in this important field of Christian service. The Rev. A. J. Vining, superintendent of missions, was on the alert in the West and the East to awaken an interest in establishing a Baptist college. He eventually secured an interview with Mr. William Davies, of Emmanuel Church, Toronto, a devoted and generous Baptist, who promised to give \$3,500 each year for five years to establish such a school. Mr. and Mrs. Davies were deeply interested in the advancement of Baptist missions. Mrs. Emily Davies added to this \$1,500 per year.

This encouraged the Manitoba Convention, meeting in Winnipeg, in 1898 to proceed with the organization of a College, and a committee of five was appointed to consider Education.

This Committee reported at the Convention, held in Portage La Prairie the following year, and recommended:

1. "That we proceed to inaugurate a movement for the establishment of a denominational school at once.

2. "That we extend a call to Dr. A. P. McDiarmid to act as principal.

3. "That we appoint a committee of twenty-one directors.

4. "That at present the question of site be left with the president and board of directors but that no site be considered permanent till endorsed by this Convention at a regular or special meeting."

After visiting the West and looking over the situation, Dr. McDiarmid accepted the position as President of the college and arrived early in July, 1899. A special meeting of the Convention was held in Winnipeg on July 21st, for there were differences of opinion. Dr. Crawford and others, years previously, had become convinced that Winnipeg was the natural centre of the West as well as its gateway, and that it should be the centre of educational effort. Finally, however, it was resolved:

1. That we proceed to establish and develop an educational school at Brandon.

2. That the school be known as "Brandon College".

3. That the quorum of the Board of Directors be fixed at eleven.

Western Baptists were "particularly favored in the person of its first college president, Rev. A. P. McDiarmid, D.D." He was born in Yarmouth, Ontario, in 1852. He came from the farm, and it should be noted that rural churches have produced the large portion of our Baptist ministry in Canada. As a student in Woodstock College when it was known as the Canadian Literary Institute or the C.L.I., he came under the influence of that master-maker of men, Dr. R. A. Fyfe. Later he was an honor graduate in philosophy from Toronto University and for some time a student in Rochester Theological Seminary. In appreciation of his scholarship and his working efficiency, McMaster University bestowed upon him an honorary degree. Mr. McDiarmid's first pastorate was in Clarence, in the Ottawa valley, a rural church, where so many of our great and useful preachers had their apprenticeship. From Clarence he became pastor of Strathroy, Port Hope and First Church, Ottawa, where he had prolonged and successful ministry. From there he went to New York, but two years later a call that appealed to his Canadian and missionary spirit came asking him to become the secretary of the Foreign Mission Board of the Ontario and Quebec Convention. As secretary of the Board of Foreign Missions, Dr. McDiarmid had proved his administrative ability. He possessed a rare combination of gifts so essential in the founder and first principal of a Christian college. His resignation of the secretaryship

was accepted with regret, as the following report of the Convention shows:

"Bro. H. P. Whidden then moved a resolution from the Manitoba and North-West committee re. the appointment of Bro. McDiarmid. This was seconded by Bro. C. A. Eaton and carried heartily and unanimously.

"Inasmuch as the Educational Committee of the Baptist Convention of Manitoba and the North-West Territories, has selected our brother, Rev. Mr. McDiarmid, to lead them in organizing and conducting a Christian college in the West (for the training of young men and women in general, and in particular for the helping of young men entering upon pastoral and missionary service);

"Be it, resolved, that we, the delegates of the Baptist churches of Ontario and Quebec, in Convention assembled, do heartily endorse this selection and affectionately commend to our brethren in the West the leader of their choice as a true man, an able organizer, a skillful leader, missionary in spirit, prophetic in purpose, spiritual in Christian character; believing him to be qualified for the important and trying task set to his hand, we also pray that the same success which has attended his efforts in the past as student, pastor and Foreign mission secretary, may be granted him in the new sphere of usefulness to which he goes."

The good will and furnishings of Professor McKee's private academy were purchased, he being retained as an important teacher. This "going" concern was a valuable asset in the founding of Brandon College. The first session opened October 2nd, 1899, in the Stewart Block, on 9th Street, where Professor McKee had held his academy. The enrolment was 110. Of these, thirteen had the Baptist ministry in view, and most of them had been students at the academy and had been upon mission fields that summer. The teaching staff consisted of Principal Rev. A. P. McDiarmid, D.D.; Rev. S. J. McKee; A. W. Vining, M.A.; J. B. Beveridge; Miss Annie Beveridge; Miss Annie Truesdale and A. E. Bruce. The following year Rev. H. P. Whidden, M.A., and W. S. Fox, M.A., were added. At present, the former of these two men is chancellor of McMaster University in Hamilton, Ontario and the latter, president of the University of Western Ontario, in London.

In 1875 there was but one Baptist church, of seven members, west of Ontario to the Pacific Ocean. When the college was opened 24 years later, there were eighty churches and 4,000 members. A college may exist without a building, but

not in Manitoba with its wintry climate, where a comfortable home is most necessary. Plans were accordingly drawn for a substantial brick building, which would provide classroom accommodation and a residence for students. The proposed building with furnishings would cost about \$44,000. To secure a building fund, Dr. McDiarmid was, for a time, relieved of teaching duties. The people of the West were asked to contribute \$17,000, and \$20,000 was expected from Eastern Canada. The contract for the main building was let at \$38,000, to be completed by the autumn of 1901. The site consisted of four blocks, containing 15 acres, secured from the city of Brandon at \$300. The corner stone was laid on July 13th, 1900, by Mrs. Wm. Davies of Toronto. It was a notable occasion on a beautiful summer day, a large throng of citizens and Baptists from outside points being present. The session of the only Canadian-wide Congress of Baptists ever held had concluded its gathering at Winnipeg, so a large number of the delegates proceeded west to Brandon for this historic occasion. The president of the Congress, the premier of New Brunswick, presided at the stone-laying. Rev. C. A. Eaton, who was taking a deep interest in this new enterprise, was the chief speaker, and succeeded in securing very liberal contributions from the crowd. It was a gala day.

The third session of the college met at the opening of the building, which was one of the finest college buildings in Western Canada. Professor A. L. McCrimmon, of McMaster University, delivered the opening address. This was another red-letter day in the history of western Baptists, for a substantial, well-equipped building was now the property of the Manitoba and North-West Convention. The financial report was encouraging. As much as \$34,000 had been paid on building and furnishing. Twenty-five thousand had been secured by mortgages, and subscriptions already made covered more than half of this debt. Unsolicited amounts as large as \$500 had come from friends in the West. These donations followed the \$5,000 gift promised annually by the William Davies family, which really founded the college. The student body for the third term numbered 146. There were three in the theological department, and twenty-two had the ministry in view. There were 18 in the arts course, 47 in the academic, 48 in the business college course and 25 in stenography and typing. There was very evident enthusiasm among western Baptists. All the churches were happy; in fact a wonderful spirit of satisfaction at the outcome of the effort was felt in

every church and a spirit of unity and co-operation was expressed at every gathering. As Dr. McDiarmid moved among the churches, he met with a warm reception and loyal support in every quarter. The entire denomination was drawn together more closely than ever as a great brotherhood for there was one institution that all were proud of and that was "Our College".

The fourth year's report contained items of interest. Eighteen students passed the arts examination of Manitoba University, conducted in Brandon College. Two students graduated in theology in 1904. One, J. C. Bowen, became a successful pastor in Dauphin, in Strathcona, and Broadway, Winnipeg. As a student he had opened up work during summer vacations, with the result that churches were organized in Minnedosa, Roseneath, Yorkton and Reston. The condition of his health compelled him to retire from the ministry, but it later improved, and he is now Lieutenant-Governor of Alberta, still deeply interested in the work of the denomination. The other student, Don McIntyre, went to Pincher Creek, Alberta, where he built up a growing church. Later he became assistant pastor of Calvary Church, New York, and after that served a church in Toronto and then Ingersoll. He is now invalided in the southern States.

In the first class that graduated in arts was H. B. Cross, a young English farm hand, converted in the Birtle church, who entered McKee's academy, continuing in Brandon College until he secured his B.A. degree and offered himself for the Foreign Mission Board. This fact gave Dr. McDiarmid great satisfaction on discovering that he was still helping forward a cause to which he had been devoting his life before entering on the work of Christian education. "They are one", he said on a certain occasion.

The report of the college at the Ontario Convention, 1902, had this to say: "The educational work in the West is full of hopefulness. Brandon College has been filled to the doors. 108 gentlemen students enjoy all the advantages of the college residence; 38 lady students are patiently boarding out, hoping the day is not far distant when their successors will enjoy college residence also." It referred to the honors secured by the first arts graduates and to the fact "that one was a lady—Miss Annie Truesdale, Regina, and one is now on his way to India." One was J. W. Bowring, for many years a pastor, and now postmaster at Summerland, B.C.

Dr. McDiarmid said in reference to the spiritual life in the

college: "But for this it might be fairly questioned whether a Christian body is under obligation to provide for higher education in a country in which reasonable provision is made by the State. We believe that our college has been established on the right basis in this regard and that its ideal . . . is being realized."

Brandon College, from its first year to its close as a denominational institution, has had the reputation of engendering a spiritual atmosphere, not merely having, high moral ideals but a vital Christian life. Usually, at least once each year, a season of evangelistic services was conducted by one of the pastors. We recall the names of John McNeil, F. W. Patterson, H. H. Bingham and others, who rendered valuable service. Conversions among the students were frequently reported. There are in the ministry now men like Rev. C. G. Stone, of Park Road Church, Toronto, who was converted after entering. John R. Mott, when visiting Brandon, said "The atmosphere of the college was one of the best to be found on the continent."

Dr. McDiarmid continued as President of the college until 1912, during which time he saw much expansion. Already, in 1903 there were 31 ministerial students in attendance. Professor H. L. McNeil came to the college from Woodstock college, Ontario. There was a bright hope that the many small missions being established would be supplied with home-trained pastors, the first purpose for which the college was created. It is interesting to note the number of students in each department in 1903 during the days of small things: Arts, 16; Academic, 39; Commercial, 46.

In 1906, the churches of the West were asked to contribute an annual fund towards a sustaining fund. It was thought that \$4,000 could be secured in this way annually, and that all demands for current expenses would thus be met. Not quite that amount was received. A building for the women was a great need. Rev. R. R. McKay, pastor of Brandon church, went to Ontario in its interest. Rev. N. Wolverton, who was farming near Brandon, was the treasurer and reported, in 1906:

	<i>Assets</i>	<i>Liabilities</i>	<i>Net Assets</i>
Endowment	\$60,000.00		\$112,326.23
College property	75,000.00	\$22,673.23	

The mortgage has been reduced. Mr. Wm. Davies changed his gift from \$3,500 to an endowment of \$60,000. An evan-

gelistic band was visiting churches within reach with gracious results. Support was so good that with the final aid of Dr. C. W. Clark, of Winnipeg, the best friend the College ever had, the Women's College, called Clark Hall after its principal benefactor, was opened in 1907. Dr. Clark undertook to pay for the hall, endow it and secure an additional endowment of \$100,000 for the institution. Had his investments not met with disaster, Brandon College would still be flourishing. Miss Ernestine Whiteside was appointed lady principal, and Miss Gertrude Trotter became instructress in expression and physical culture.

Before we continue the story, a few words should be said about Dr. C. W. Clark, whose gift meant so much to the women students. He was a native of Aylmer, Ontario, and moved to Toronto where he practised medicine. He passed away in his nineties only in January 1939.

After Dr. Clark had presented his generous gift, an effort was made to increase the endowment to \$100,000 and to find more students. Carnegie promised \$25,000 conditionally. The Rev. J. R. Coutts became Field Secretary, and visited every small mission field, as well as the larger churches, seeking students and making known everywhere all that the college was doing. In 1907, Mr. Davies added \$10,000 to the endowment. Professors were appointed to the theological department, as follows: Rev. P. G. Mode, M.A., pastor of Broadway, Winnipeg, and Rev. D. C. McIntosh, who, for some time has been an eminent professor of Yale, and Professor Rowley Mode, of Toronto. Students of that year came from a wide area: 146 from Manitoba; 55 from Saskatchewan; 16 from Alberta; 10 from Ontario; 4 from British Columbia; 1 from Prince Edward Island; 1 from England; 1 from Scotland; 1 from North Dakota; and 1 from China. Their religious leaning was as follows: 160 Baptists; 68 Presbyterians; 43 Methodists; 15 Church of England; 2 Congregationalists; 2 Roman Catholics; 1 Lutheran; 1 Brethren.

In 1908, the debt had increased, as a mortgage of \$38,000 for the time had to be placed upon Clark hall. The endowment was producing nearly \$4,000; the sustaining fund over \$5,000, although the annual cost of the college was \$53,902. There was a small surplus. The Baptist Union was organized and pledged \$5,500 in lieu of the sustaining fund. A fruitless effort had been made to obtain a University charter from the Manitoba Government, so the students were writing the Manitoba University examinations in their own college. The



REV. F. BENKE



GERMAN BAPTIST BIBLE SCHOOL,
EDMONTON



GERMAN CONFERENCE, 1910



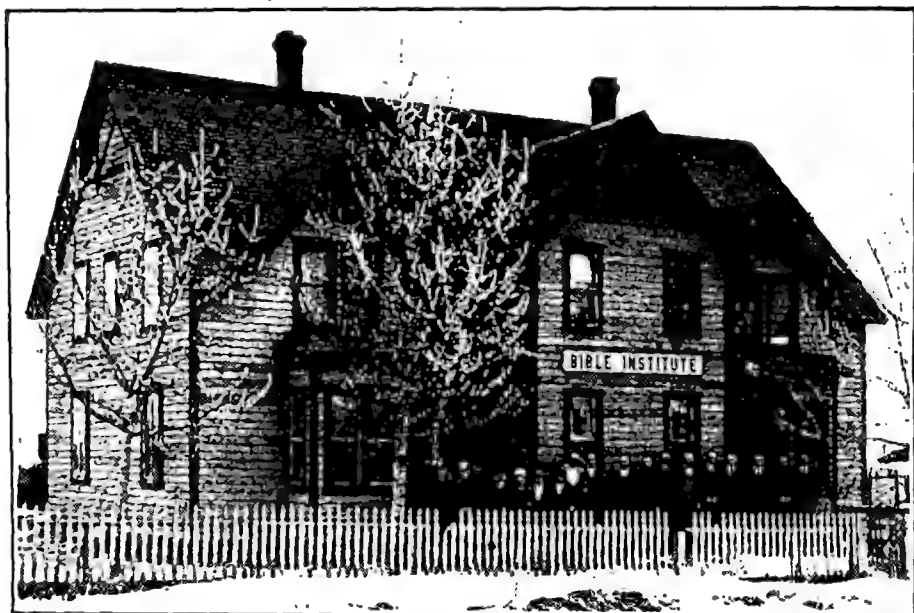
REV. PETEREIT



EBENEZER BAPTIST CHURCHES
AND PARSONAGES,
Near Yorkton, Saskatchewan.



UKRAINIAN CONGREGATION, HYAS, SASK.



ALBERTA BAPTIST BIBLE ACADEMY, WETASKIWIN (Swedish)



FIRST GERMAN CONFERENCE, 1902

From left to right:

Top Row—Fred Falkenberg, Paul Dickau, Johann Panther, John Gutsche, Karl Buchholz, Karl Bieber, C. Weisser.

Middle Row—Rev. A. Hager, Leonard Rudolph, Rev. Wilhelm Schunke, Rev. G. A. Schulte, Rev. A. Baettig, Rev. Julius Pekrul.

Bottom Row—Gustav Bienert, Rev. E. Kneisler, August Kuhn, Konstantine Redmann.

Scandinavian department was opened in 1908, with Professor Emil Lundkvist in charge of 19 students, some of them for the ministry, in his department.

The next two years showed significant development. In 1910, Brandon College was affiliated with McMaster, and thereafter arts examinations were those of that institution. Rev. J. C. Bowen became field secretary and R. J. Kennedy was appointed bursar and took care of the business management. In 1911, the attendance reached 367, with 10 men in the theological department. Altogether there were 51 ministerial students, 43 of them with the Baptist ministry in view. 34 of these were on mission fields that summer, and many supplied churches during the college term. Eight students received their B.A. this year. The Scandinavian department had 20 students, 9 of whom were on mission fields during the summer. Dr. McDiarmid's report, from which the above is taken goes on to say: "It is apparent therefore, that Brandon College is of value to the Union, not only in preparing men to work in the future but in doing a large evangelistic and missionary work in the present." The report contrasted the condition of the college with its beginning twelve and a half years ago. Then there were 110 students, with five teachers, in rented quarters; undertaken because of a gift of \$3,500 annually from Mr. Davies, of Toronto; in 1911, 367 students; full arts, theological, academic, business and music courses. Land, buildings and equipment were valued at \$160,000; endowment \$150,000; subscriptions and other assets were sufficient to meet all indebtedness in near future. "The contrast is striking enough to call forth the deepest gratitude to God for what has been realized." The financial statement for the year showed that the Union had given Brandon College \$6,850 to sustain it. There was a deficit of \$6,327.47, which was rather ominous for the future.

During 1912, Dr. McDiarmid resigned, to the deep regret of Baptists, east and west. The report of 1913 refers to the event as follows:

"Immediately after the convocation, in May, Dr. McDiarmid laid down the responsibilities of office, and straightway sought much needed rest and freedom from care on his fruit farm in Robson, B.C. Expressions of regret and appreciation have come from all sides.

"Having learned of the retirement of Dr. McDiarmid from the presidency of Brandon College, be it resolve, that we place upon record our appreciation of the heroic service of

him whom we recognize as the founder of our denominational enterprise. For twelve years he has led us in the advocacy of Baptist ideals of Christian education, he has developed in Brandon institution of whose record we are justly proud, and has contributed very materially to the clarifying of ideals of university organization. As he now steps into retirement, we express for him our wish for many years of continued service in the interests of the Kingdom of Jesus Christ.

"The members of the Union need scarcely be reminded again of the incalculable services by Dr. McDiarmid to the cause of Christian education, generally, in Western Canada. The coming years alone will enable us, in any adequate way, to estimate how great a contribution he has made".

Enjoying a fair degree of health, Dr. McDiarmid still lives with his family among fruit and flowers, on his farm beautifully situated on the banks of the swift flowing Columbia river, in a valley, crowned on either side by the everlasting hills; He still preaches regularly to the little Baptist church at Robson, as he has done for 20 years or more. He is as deeply interested in his Maker's work, carried on by the Baptist Union of western Canada, as when he was a leading spirit in it during the 12 years of its greatest advancement.

At the time of Dr. McDiarmid's retirement, a number of questions, concerning the development of Baptist educational institutions were creating some differences of opinion, and the first dark cloud appeared in the sky of Brandon College. There was now, in accord with the constitution of the Baptist Union, a senate of 14 members, which was a kind of Board of Education, having an oversight of all Baptist education under the Union. Okanagan College, of British Columbia, was in operation and an effort was made to organize McArthur College in Calgary, Alberta. The first report of the Board of Education caused much discussion. A variety of opinions were expressed regarding: (1) the organization of a centrally located theological college near some university and (2) the maintenance of a full arts department in our denominational colleges.

The Board of Education was asked to secure data regarding the above questions and a special committee, consisting of A. C. Newcombe, L. N. McKechnie, Rev. J. C. Bowen, Hon. G. H. V. Bulyea, Dr. E. W. Sheldon, A. B. McNeil and Rev. C. B. Freeman, was appointed. The Board, with the aid of this committee sent a questionnaire to each Convention and found that,

1. Three of the Provinces were agreed upon the policy of

educational administration by a central Board of Education.

2. All four Provinces were agreed upon the policy of carrying on academic work.

3. "Three of the four Provinces placed in the position of next importance the establishment of a theological seminary, to serve the four Provinces.

4. "In regard to the Denominational Art College. Manitoba endorsed it—Saskatchewan refused to take action—British Columbia decided that it must be left to the more distant future".

The Board gave as its third conclusion, after this investigation—"That in the opinion of this Board it is not wise that the Baptist denomination in Western Canada undertake, under present conditions, to carry arts work beyond the first year". However, under the fourth conclusion they say that during the next college year at least, the work in Brandon College be continued as now.

The following resolution of Dr. E. W. Sheldon and Rev. J. B. Warniker was carried unanimously: "Be it resolved that the Union place itself on record in its conviction that the denomination shall organize a new art institution only in the event of adequate provision having been made for the theological training of our ministry". The Union, however, voted that Brandon should be continued as a full arts college. The Board of Education continued being appointed for a few years, and giving an annual report. Then the General Board of the Union became the Board of Education and rendered a separate report. After a time Brandon College directors through the president, rendered its annual report, as at the beginning.

Rev. P. H. Whidden, D.D., was called to the presidency of the college in 1912. He was born in Antigonish, Nova Scotia, in 1871, and in due time he graduated in arts at Acadia, and in theology at McMaster. He served as a pastor in Morden, Manitoba, and in Galt, Ontario; a teacher in Brandon College from 1900 to 1910, then as a pastor of an important church in Dayton, Ohio, until coming to Brandon as president of the college. This position he held until he became chancellor of McMaster University, in 1923. He received a warm welcome to Brandon College and to all Western Canada as a successful and experienced pastor, a progressive teacher and a skillful administrator, well fitted for the position. He entered the college when the country was nearing the close of years of great prosperity and growth in population and wealth. The whole country was growing—schools,

churches, manufactures, agriculture; a real estate boom was at its height, and men were becoming millionaires in a few years. The outlook was promising, and plans were made for advancement, which were to meet with *serious disappointment* within two years. Added to the economic slump in the country in 1913, there was the great war which broke out in 1914. All this made Dr. Whidden's position most difficult, as following reports will show.

In 1913, every professor of the theological department resigned. Rev. J. A. Gordon, D.D., of Montreal, was prevailed upon to become the head of a department of Practical Theology. There were 51 ministerial students, but mission fields were scarce because of lack of funds in the home mission treasury. These students were not all from our western churches, as the following will show: 16 were Canadians, 13 English, 4 Scotch, 6 Swedish, 2 American, 1 Irish, 1 Welsh, 1 Hungarian. There were 15 in the theological class; the rest were in other preparatory departments.

Finances were giving great concern. Dr. C. W. Clark was doing his utmost to meet the need. The deficit in the current account was \$10,713, and was the first to cause alarm. Pledges for the Forward Movement, that was being organized, were coming in slowly, and there were serious deficits year by year. In 1915, 12 graduated in arts. Of them, 6 entered the ministry and of the 6, 3 were from the Scandinavian department. The war was on and in consequence the enrolment was depleted. The theological department suffered a great reduction of students with a corresponding diminution of income. Dr. Gordon resigned. Professor Lundkvist resigned. Professor C. H. Lager, M.A., a graduate of Bethel seminary, Stockholm—a specialist in Hebrew, a practical teacher, was appointed to the Scandinavian department. He was deeply interested in home missions, and visited all Scandinavian churches and settlements, to secure students and to interest the churches in the college. After 21 years with the college, since its first year, Professor A. W. Vining resigned, and moved to Vancouver. This was deeply regretted. Professor MacGibbon, a noted economist, also resigned. At this time \$100,000 bonds of the college were offered for sale. The American Baptist Publication Society purchased \$30,000. In 1918, Miss E. Whiteside, who opened the doors of Clark Hall, resigned to become principal of Moulton College, Toronto. With much reluctance her resignation was accepted. To take her place, Mrs. Olive Wilkins was fortunately secured and Miss J. M. Turnbull, a graduate was appointed as teacher of French. In

1918, a Slavic department was opened with 6 students, and a temporary teacher was secured.

After the close of the war, the student body grew and through the Inter-Church-Forward-Movement, an effort was made to secure \$300,000 to enlarge the dormitory and increase the endowment. In 1920, the largest attendance in the history of the college was reached. There were 418 registered—arts, 115, academic, 134, music and art, 148, commercial, 52, theology, 3. About 30 had the ministry in view. 80% of the resident students attended the Bible classes, conducted by Rev. M. L. Orchard, pastor of Brandon Church. It was unfortunate that Professor McKee resigned in 1920 and retired to Vancouver. The full measure of service he rendered can never be recorded. All joined in expressing appreciation of the splendid contribution he had made to the cause of Christian education. He had been identified with the cause since the beginning of the academy in Rapid City in 1882, and enjoyed a long and happy sunset period before passing on to his reward in 1936.

The college still had difficulties both financial and otherwise. In 1921, Mr. Davies promised \$100,000 toward endowment if a like sum could be secured in Western Canada, but the full amount was never realized. The Rev. C. B. Freeman, D.D., was appointed field secretary and gave much energy toward placing the college upon a more encouraging financial basis, but then another cloud appeared upon the horizon of Brandon College: There was expressed, from several quarters, particularly from British Columbia dissatisfaction with the teaching of the theological department. A commission was appointed—"To co-operate with the senate of Brandon College in undertaking a thorough review of the curriculum and methods of instruction in its theological department". That commission spent a year in making an investigation and at the Convention in 1922 rendered a report signed by all its members. The report is recorded in the 1922 Year Book, and was adopted unanimously by the Union. It was supposed that the matter was amicably settled, but dissatisfaction continued to be expressed in British Columbia and at their Convention the next year, 13 of their churches withdrew from the Convention. The story of that incident is recorded elsewhere. This was one of many matters causing discussion. The distribution of missionary funds was another problem.

Despite all these difficulties and still another resignation, the life of the college went on. A great religious awakening was reported as a result of evangelistic meetings conducted

by the Rev. F. W. Patterson. Three young men, a Hungarian, Ukrainian and Scandinavian were preparing for mission work. Miss Bessie Turnbull, a graduate, went to India as a missionary. At this date, 1922, Dr. Whidden resigned to become chancellor of McMaster University. The executive report has this to say:

"We cannot close this report without expressing our keen regret at the resignation of Dr. Whidden, the president of our college, who has accepted the chancellorship of McMaster University. In him we lose another of our outstanding denominational leaders, whose worthy contribution to our denominational enterprise in Western Canada, it is almost impossible to over-estimate". He was president for eleven years. His successor was the Rev. Franklin W. Sweet, D.D., pastor of a Baptist church in Cleveland, Ohio, who received a very warm welcome at the Convention and wherever he had the opportunity of coming into personal contact with the constituency of Brandon College. Dr. Sweet reported: attendance 300; arts, 128; academic, 91; music and art, 81. The commercial department was closed. There was no theological department. There were 17 members in the Ministerial Association, who held bi-weekly meetings, with Rev. J. W. A. Stewart, D.D., former Dean of Rochester and now professor of philosophy in Brandon College. This group of young men was active, supplying churches and maintaining, with the faculty, the religious activities of the college. Dr. Sweet stated that as soon as finances could be secured, a full-time theological professor would be appointed. The year's revenue showed: Receipts \$104,456.86 including \$7,624.50 of maintenance fund. There was a deficit of \$18,966.19. Unfortunately, Dr. Sweet died very suddenly during 1924. This news brought a gloom over Baptist homes and churches throughout the West, and the following resolution was passed by the Convention and read by Rev. H. R. Nobles:

"Whereas Rev. Franklin W. Sweet, D.D., lately president of Brandon College, has been called to the higher service, therefore, be it resolved that the Board of the Baptist Union of Western Canada place on record their sense of genuine loss to the denomination in the passing of Dr. Sweet. His winsome personality had conquered us all. His enthusiastic abandon to the higher and finer issues of life was an inspiration to students, faculty and denomination alike. His loyalty to Christ and the work of Brandon College proved that he was in a peculiar sense the man needed to lead us in our educa-

tional task. His passing has brought a feeling of personal sorrow and loss to us all".

To replace Dr. Sweet, the Rev. David Bovington, D.D., a former Canadian, one of the graduates of McMaster and for years a successful pastor in Ontario, but lately a pastor in Ohio, was appointed president and gave the next report. An evangelistic band was active—"A body of those who have the ministry in view", was referred to. The revenue was \$96,562.50: maintenance fund raised in Western Canada, \$15,562.26: deficit, \$8,708.31. This showed an improved financial position.

A year later the situation was again critical. Dr. Bovington resigned in 1926, and withdrew from the college. At that time there were 16 ministerial students and a number in the Student Volunteer Band. A sum of no less than \$20,145.89 was received from the churches. The revenue was \$103,176.62 and yet there was a deficit of \$8,877.98. Mr. E. G. Tarr sounded a warning note when he gave a frank statement of the financial condition of the college which was really serious. He held out for some possible large donations. In 1927 the college was without a president. Dean Dr. H. L. McNeil and the faculty carried on. The students were from the following points: Brandon city, 195; surrounding area, 85; distant area, 41; total 321. The debt, as stated by Mr. Tarr was, \$128,608.25. A sum of \$10,000 was borrowed from the Aged Ministers' Fund. Mr. Scott Eaton, the bursar, was active all year in securing funds and students.

The 1928 report seemed a little more cheerful. J. R. C. Evans, Ph.D., had courageously accepted the presidency of the college. He was born in Nanaimo, British Columbia, in 1891 and is therefore a native of the West. He was a graduate of Brandon College, had been teacher and professor of chemistry and was deeply interested in the new science building. For these reasons he entered upon the position with the utmost confidence of all interested in the college and he accepted the position fully appreciating the honor of being asked to undertake such an important task. He had been associated with the college for twenty-one years and therefore was well known. At the time of his appointment, a committee of 8 was appointed to investigate thoroughly the educational position of the college. It was found that after 29 years, 277 had graduated in arts and were filling important positions. 28 had graduated in theology. Of these, 12 were at that time pastors in Western Canada, 3 in Ontario, 2 in

U.S.A., 2 unknown, one in each of the following: England, foreign missions; Y.M.C.A. in Japan; post-graduate study, business, deceased. A year later there were 12 students preparing for the ministry, and 20 had some mission work in view. It was at that time that Dr. McNeil resigned.

At the meeting of the Baptist Union Board in Edmonton in 1930, the college was the chief matter under consideration. Dr. E. G. Tarr had given the question much sympathetic consideration. He moved, seconded by Mr. J. C. Bowen: "that the Board of Brandon College be requested to endeavor to continue the college in operation until the close of the current college year and in view of the inability of the Baptist Union to make provision for adequate financial support, that the college cease to operate at the end of the current year."

There were many amendments and much discussion but the resolution was carried. The president, in his report for 1930, explained fully why the college was continued, notwithstanding the fact that the Baptist Union could not finance it. There was a strong desire, throughout the West that the college should not close. The citizens of Brandon were quite determined it would not close and subscribed \$20,000, which was paid toward the year's expenses. Dr. Evans, with the faculty, full of courage, entered upon the task and had a successful year, though the enrolment was naturally less. Deficit for the year was \$22,293.60. The other liabilities were \$136,372.57.

In 1931, the report of president Evans was simply a statement, giving the reason why they were encouraged to continue the college another year. The serious economic depression of these years was having effect upon attendance and financial support. Every effort was being made to keep the college open. Only \$3,905.15 was raised in Eastern Canada, instead of \$10,000 expected. The West gave: Alberta \$1,715.65; Saskatchewan, \$408.00; Manitoba, \$577.50; thus \$6,606.30 instead of \$4,000 assured, leaving a deficit, for the year of \$8,000. Total liabilities of \$188,644.48. There was still a demand for the continuance of a theological department.

In 1934, the Baptist Union voted to give \$2,500, on condition that a theological department was established. Rev. J. B. McLaurin, D.D., at home, on furlough from India, was engaged to organize a theological class. Rev. F. W. Pattison, resigned the pastorate of the First Church, Calgary and became pastor of Brandon Church, that he might assist in the department. Dr. McLaurin remained home an extra year, that he might succeed in this task. An interesting body of

ministerial students was gathering into classes. When at the end of the year, both Mr. Pattison and Dr. J. B. McLaurin resigned. Dr. Lumsden, for a short time took charge of the classes.

In 1936, Rev. E. M. Whidden, an arts graduate of the college and successful pastor in Saskatchewan and Manitoba, returned from Edinburgh, where he had been pursuing post graduate studies and was appointed to the theological department, taking the place of Dr. Lumsden. Speaking of Professor Whidden, Dr. Evans said: "He has clearly demonstrated himself to be a keen scholar and a splendid instructor; a stimulating preacher and a devoted Christian." He won for himself the highest regard and esteem of students and faculty alike. A Bible training course had begun, and regular theological work was to open during 1937-38. For the summer, a preaching band was organized under the supervision of Professor Whidden.

The hope of developing theological work under Dr. Evans was not realized because funds were not available. Brandon College struggled in its agony, but drastic changes were inevitable, consequently the report read by Dr. Evans at the annual meeting of the Baptist Union in Vancouver, 1939, was the last one to be given on the denominational college. The treasurer's statement revealed an enormous debt, figures of which were not printed in the year book. The executive board of the Union decided to withdraw from any responsibility towards the college, and this decision was unanimously endorsed by the Union. The final blow was tempered by the following resolution: "Resolved that we, the members of the Baptist Union, assembled in Convention in First Church, Vancouver, 1939, do most heartily express our deep appreciation of the influence and work of the men and women who have served the cause of Christ so splendidly as members of the staff of Brandon College in the period since its inception, at the beginning of the present century and until this date. In some instances their term of service has extended over more than a quarter of a century; numbers of them have themselves been graduates of distinction from the institution and have spent nearly their whole teaching career to date within its halls; many have been advanced from its staff to significant posts elsewhere in Canada and other countries; some have passed into the greater fellowship beyond.

"These fellow workers of ours have been men and women of fine scholarship, of true culture and of rich spiritual experience. They have entered heartily into the spirit and aims

of the school, and have left it enriched by their contributions. Their predominant purpose has been to influence the characters of the young men and women in their classes, and many students have experienced a radical change in their lives by reason of their close personal contact with their teachers in Brandon.

"Particularly during recent years, their service to the college has been rendered, at times under trying circumstances and at no small sacrifice to themselves; not frequently they have elected to remain at their posts in spite of tempting offers in advancement elsewhere. They have placed us greatly in our debt. Humbly do we thank God for them.

"It is directed that this resolution of appreciation be attached to the minutes of this Convention and that a copy of it be sent to Dr. J. R. C. Evans, of the college; for their services, through these recent specially difficult years, we owe a debt of gratitude that can never adequately be paid".

The end of Brandon College's career as a denominational institution was very distressing to multitudes of Baptists in the West and also in the East. There were those connected with the institution from its inception, who were sadly disappointed. Their expectation and in fact their prospects, at one time were that it would be the centre of all our denominational enterprises, at home and abroad; but, somehow, Baptists have a rather gloomy record in establishing colleges in Canada, particularly where theological teaching was the first purpose of the establishment. Montreal, in 1836, closed because it could not meet the cost of debt, and clouds overcast its once bright sky. Prairie College, Rapid City, Manitoba, closed in 1883 under a heavy debt, from which it could not rise. The Grant College (as it is often called) in Winnipeg, under the control of the Baptist Convention of Manitoba and North West left a debt of \$1,000 for the Board to meet, after not two years of existence. Okanagan College, British Columbia, which opened in 1907, under most favorable circumstances, had to close in 1915, leaving a debt that required years of effort to liquidate. An attempt was made to establish McArthur College in Calgary, and after two years of effort, it was given up and the sum of \$700 was left for mission funds to liquidate.

However, Baptists are not alone in experiencing difficulty in establishing colleges in Western Canada. Other denominations have made efforts just as serious and prolonged as we have, and with varying success. Many of their college aims have been abandoned or modified extensively. It is of

no use to say now, "We should have known better" for all the energy spent was sincerely directed, even with devotional fervor. It seems that Experience, greatest of all teachers, must be employed to drive home great truths. We shall have to seek consolation in the achievements of forty years, wherein many gave all they had themselves to further the cause of Christ in the new Canadian West.

And now the denominational Brandon College, after an existence of 39 years, has been forced to close its doors, leaving a debt of \$20,000 or more for Baptists of Western Canada, with their pressing missionary obligations, to liquidate. Why did Brandon fail? No one can answer that question to the satisfaction of all. The blame cannot be attached to any one person or company of persons. It is so easy to lay blame to poor management. During the time that Brandon was a growing concern, there were dozens of Baptists who had in their control hundreds of thousands of dollars; some of them were multi-millionaires; some of them the shrewdest, far-seeing men in the country who lost all this wealth. Friends of Brandon again and again seemed to be within a little of having funds that would establish it for all time, and it always seemed that just when they reached out their hand for the money, it was gone.

Many Baptist men in the West, have lost more money by unfortunate investment than would have endowed Brandon College handsomely many times. Then this can be said: the investment thus made in commercial enterprises have left the parties with only a scrap of paper perhaps and a hard experience, but not so the failure of Brandon. It has left a host of young men and women, who because of the training they received in the college are adding to the Kingdom of God a wealth of human souls which they are bringing into the church; their work will go on and on ad infinitum. If one soul is worth more than a world, what worlds have been added to the Glory of God during the last 39 years, because this college existed. It is easy to suppose that without the environment of the spirit of Brandon College and the personal devotion of some teachers or students, there are many who might never have become Christians, and some Christians who would never have become the useful servants of God that they are proving themselves to be. No, to us humans the glory of Brandon has disappeared and we only see the dark shadow of what was, but to our Master, the final judge, it appears as a diadem, covered with jewels the brightest in the firmament—to the Glory of His name. No, Brandon is

not dead. The old college has disappeared, and the control of its activities lies henceforward in other hands. Let us pray that the Spirit of God, which always dwelt there will continue to make its abode in the college, thus rendering it "different" from the ordinary state institution.

A great change has taken place but the Baptists have reason to be thankful and have given evidence of that feeling not only in their report but also in articles such as the one quoted below. This appeared in the *Western Baptist* in November, 1938.

BRANDON COLLEGE

"It is with deep satisfaction that we record the fact that Brandon College will not close its doors this year. When it became apparent that the Baptist people of Western Canada could no longer be responsible for the financing of the institution and the decision was made that as far as we are concerned, the college would close, the people of Brandon and district realizing the worth of the college petitioned the Manitoba Government to give financial assistance. After careful consideration, the Government decided to grant \$15,000 per year to college maintenance. This, together with a similar amount contributed by the citizens of the district, ensured the continuance of the college for another year at least.

"The college is no longer connected with the Baptist Union, but will be conducted by a board acceptable to the Manitoba Government and citizens of Brandon district.

"From now on the Brandon College will be non-denominational. It will no longer be in affiliation with McMaster University, but will offer courses leading to the various degrees of the University of Manitoba. In other respects, the college will be carried on much as before. It is the desire of the present management that the aims, ideals, and spirit of the old institution shall be perpetuated in the new. To this end the same faculty has, as far as possible, been retained. Baptist ministerial students in the various arts classes are again attending the college. This will supply Baptist mission fields during the winter as in other years.

"That the people of the district, irrespective of political persuasion or church affiliation, should rise spontaneously in a determination to keep the college open speaks volumes for the work and worth of the institution. That the work so splendidly inaugurated by Dr. McDiarmid and Dr. McKee and carried forward by Drs. Whidden, Sweet, Evans and others is still to be carried on will be the source of gratifica-

tion to every Western Baptist. It is an institution planted by us and carried for many years through the great sacrifice of many of our people, so its future development will be watched by Western Baptists with sympathetic interest. We wish Dr. Evans and all those associated with him God's guidance and richest blessing in days to come".

OKANAGAN COLLEGE

The story of Okanagan College is another one that is worth recording in considerable detail. In 1879, the Baptist churches of British Columbia withdrew from the Northwestern Association of Washington and the Northern Convention of United States, because they could receive no further support from that source. They formed an independent Convention of British Columbia that year. The leader of all educational aspirations in those early days was Brother A. J. Pineo, M.A., who kept alive the interest by graphic and splendidly written reports for several years. It was natural, therefore, that he should, at this historic gathering, submit a broad outline of Baptist educational aspirations worthy of the occasion.

In his preamble he referred to the need of a Denominational Educational System, saying: "Such a system is so interwoven in its interests and values with all other departments of the work that it should not be ignored, lest the general efficiency and success be seriously impaired and incomplete—that this body draws its vitality from its educational centre, where under consecrated Christian influences the young men of the denomination receive the intellectual culture that enlarges their lives and fits them for efficient service".

He briefly alluded to Acadia and McMaster, but wisely warned against a large venture. The Baptists of British Columbia were numerically few and financially weak. He reminded them of the lamented failure of Grace Seminary and its University of Seattle, with which, in common with the North West Washington Convention, they had been associated.

Mr. Pineo went on to propose a UNIVERSITY SCHEME; a goal to be realized in the future. The proposed university was to be under the management of a Board of Governors appointed by the Convention. A Senate chosen by the Board of Governors, was to direct the courses of study including academic, arts and sciences and theology. The teachers, "a faculty of specialists", one of whom was to act as president of the University, were *ex officio*, members of the senate,

and appointed triennially. A very important part of their duty was to carry on a full correspondence with individuals of their classes *in their own homes*. A further duty was laid upon every pastor in the Convention "to organize classes in his community", to supervise and direct the work of these classes, to procure for them lectures and instruction from competent persons in the vicinity or elsewhere, and in all other possible ways to encourage and assist them in their work. For all this service students' fees were to be nominal, and officers and instructors were to serve without remuneration until residence work could be undertaken! The all-important matters of location, buildings and adequate endowment were to be dealt with "as soon as practicable."

The 1898 report stated "but little tangible progress was made during the year", yet it gave several recommendations of very definite character:

1. "That the Board shall institute steps to secure a site and funds for building.

2. "That the Board shall secure incorporation from the Legislature.

3. "That it shall outline and frame an organization to be known as: 'The Canada Pacific University'.

4. "That a Summer School be established at some summer point, near a city.

5. "That the location of the permanent site be decided by the Convention.

"Your Board recommend that in addition to the forward movement in the direction of founding a university for residence work, as authorized by our Convention of last year, an Extension or Correspondence Department be established, the necessary officers and instructor appointed, and courses of study published equivalent to the first two years of McMaster or Acadia University.

"We also recommend that affiliation be sought with McMaster and Acadia—and these institutions be petitioned to recognize the standing given students of our university to the end of the second college year."

At the Convention of 1900, the Board was quite aggressive and reported: "This year 1900 will go down in history as the year in which the Baptists of British Columbia inaugurated this great university movement." This institution was to have a Correspondence Division and a Residence Division. For the Correspondence Division the report said: "Courses of study have been arranged, covering academic or prepara-

tory work and the first two years of the university studies in arts. A competent and experienced staff of instructors has been secured; it is composed of people who are willing to make the sacrifices necessary to establish and conduct the work."

This was put in operation, and at the 1901 Convention the report stated: "A very positive forward step has been taken." A number of courses of study were arranged. Twelve specialists consented to undertake the work; a syllabus was published; classes were held in several churches; 16 students in all had chosen various courses. It was, however, suggested that an "ideal man" should be secured, who would give his whole time to the work.

For the next three years, 1902-1903-1904, there is scarcely any reference to the matter.

Mr. Marchant states that in 1905 a report on education was presented and discussed, but not published, and Mr. A. J. Pineo, M.A., "deplored the fact that young men, studying for the ministry were obliged to go East for study."

In the 1906 Convention, held in New Westminster, it "declared for a positive and constructive policy."

The report of that year states:

"We are glad to report that through the energetic efforts of Bro. A. J. Saunders and the beneficence of Bro. Ritchie and a number of other friends in Summerland, there are strong probabilities that the foundation of a Baptist school will be laid at that place. In December last, at a meeting of the Mission Board at Victoria, the local members of the Education Board being present by invitation, Bro. Saunders appeared, and laid before the Board his college scheme. He stated that certain residents of Summerland had promised largely in the way of building fund and endowment along with a free site for a college, and asked for authority to continue the work of canvassing for pledges. Bro. Saunders' project was warmly received by the Mission Board and he was empowered to go forward in the work. This, Bro. Saunders has done, with the result that in addition to the donation of a free site, a building fund of about \$20,000 has been subscribed, and a sustenance fund of about \$20,000 more. Some time ago it seemed desirable to Bro. Saunders and other brethren in Summerland that a choice should be made between the several sites offered and accordingly a commission, consisting of Brethren Rugg, Stevens and Reekie was appointed to investigate and report. The findings of this commission are embodied in a report made to the executive of the Convention and by that body referred

to this Board as its proper destination, said report is herewith presented as adopted."

Summerland, a very rich fruit district was promoted by J. M. Robinson, a farmer, president of *Manitoba and North West Baptist*. It was settled by a select class of citizens. A commission was appointed, and after investigation, the hill site donated by the Ritchie Bros. was accepted. The Ritchie family came from Pilot Mound, Manitoba, and was for many years active in the Baptist church there. The gift was accepted by the Convention and a resolution expressing heartfelt appreciation of the generosity of the Ritchie Bros. and the zeal of Bro. A. J. Saunders. Mr. Saunders was a graduate of McMaster and a missionary student in B.C. when he became interested in this question. Shortly afterwards he, like many other pioneer leaders, returned to Ontario.

Part of the Educational Report of 1907 is as follows:

"Through most generous offers of a building site and pledges of financial support made by the Ritchie Brothers and others, the immediate building of a college seemed to be a glad possibility and the Convention of last year thankfully and joyfully accepted those offers and pledges and decided to go forward at once with the work. During the year since last Convention, the Educational Board has become incorporated, and is now vested with legal powers to conduct an educational institution. The construction of a building to be known as Okanagan College has been commenced at Summerland, British Columbia, and is now well advanced. The contract calls for the completion of the building by September 30th, 1907.

"The Board considers itself especially fortunate in having secured as Principal Professor Everett W. Sawyer, M.A., late of Acadia University. He is upon the ground and will at once begin the work of preparation for the opening of Okanagan College next autumn. In the meantime, it is expected that he, with his associates if possible, will visit the churches in our Convention and lay before them the claims of our denominational school and to encourage the attendance of students.

"Your Board is unanimously of the opinion that the selection of Summerland as a location for our college was a very happy one. While, in some respects it may seem desirable to locate an educational institution such as ours will be, at some populous centre, there are usually disadvantages in such cases that outweigh the gains. The excitement, the feverish unrest, the atmosphere of soulless commercialism that belongs to the city, are not among the most favorable conditions for true

education. For the highest purpose of education is not to make men sharp and shrewd to gain advantages over their fellow-men and to get themselves much of this world's goods at the expense of their neighbors, but to make men larger of soul, true and generous, refined and spiritual in character."

The nature of the work of the college was presented in a lengthy and clear statement. Only a few quotations are made here: "It must be more than a school amply furnished from an intellectual point of view." "It must be an institution endowed with a great moral and spiritual regenerating power." "It must, also, be a centre of missionary activity."

The treasurer of the Board presented his first report as follows:

College Property, Summerland	\$35,000
Endowment Fund, Summerland	3,000
Sustentation Fund, Summerland	28,000
Payable 10% annually. .	

"The actual work of the college began on October 10th, 1907, in the new building known as Ritchie Hall. Twenty-two students were enrolled, and before the close of the year the number increased to 72. Six teachers besides the Principal, Dr. Everett Sawyer, formed the staff. Large emphasis was laid upon the Christian ideals of school life, whilst the curriculum displayed a fine perception of a broad and liberal education.

"The assets of the institution were shown in the report of 1908 to be \$67,400, but it is clear that much of this could not be classed as realizable assets. The expenditure, including the adverse balance of the previous year, amounted to \$11,271.49, of which only \$3,355.12 was received from tuition fees, and an ominous shortage of notes given for money borrowed and a balance due to treasurer of \$5,643.17.

"The attendance in 1909 had grown to 100, 45 of whom came from Baptist families and 55 from other denominations. The spiritual life of the college was strongly emphasized and undoubtedly was the means of attracting many students that otherwise would not have been enrolled. A lady principal, Miss K. C. McLeod, was appointed to take special charge of the increased attendance in the Ladies' Department, and a demand made for a suitable building to receive them. The finances continue to show a depressing adverse balance, the net deficit on current income and expenditure had grown to \$6,657.64.

"At the first meeting of the Baptist Union held in Winnipeg in November, 1910, which superseded the Baptist Convention of the four Provinces, the educational interests of Brandon and Okanagan Colleges came under the supervision of a Board of Education appointed by the new organization and each received appropriations from the Union budget, Okanagan College's share being \$3,000.

"Owing to inability to accommodate young ladies from outside points, and other causes, the enrolment of pupils declined this year.

"Two buildings were then constructed—a ladies' residence and a gymnasium, but the mortgage and note indebtedness had risen to \$47,900, although as the face value of the assets was said to be \$108,402.36, no great alarm was felt for the stability of the institution.

"The Year Book of 1911 does not contain a financial statement for Okanagan College. It would appear, however, that an attempt to relieve the College of \$30,000 indebtedness was to be made, because Rev. A. A. McLeod announced a gift of \$1,000 towards it and a conditional subscription of a further \$1,000. The students in attendance during the year had increased to 104.

"The report for the year 1912 reveals not a little anxiety on the part of the Management of the Okanagan College. Chartered accountants had been called in and stricter methods of accountancy instituted. The working expenses showed a deficit for the year of \$4,004.27, which was decreased by Forward Movement contributions of \$1,658.60, the net amount being sufficient to cause alarm to the friends of the institution. The enrolment of students had increased to 120, 78 of whom were Baptists and, save for the financial aspect, the college appeared to be steadily forging ahead. The balance sheet showed a surplus of \$60,450.31, but as the assets consisted of real estate valued at \$6,000, buildings valued at \$50,932.46, and Diamond Coal Company shares valued at \$35,700, and other minor items, it will be readily seen that the surplus was a very illusory one. From the estate of John Morton, according to his will, a large sum was expected for the educational work of the British Columbia Convention so there was still some optimism.

"The 1913 report sounds a note of genuine alarm. It significantly refers to the 'increasingly heavy burden of debt, that, but for the over-ruling of a Divine Providence, we must have reached the limit of endurance and have broken under the

tremendous strain'. It further suggests that unless an endowment campaign just instituted succeeds, 'the only thing left for it to do is arrange for the winding up of the business of Okanagan College, in such a way as to protect the interests of all concerned and to close the institution until the time when our people may awake to the necessity of such work'.

"The year 1914 report marks the 'beginning of the end' of educational effort in the Province. Dr. Sawyer, the principal of the college, resigned, and was succeeded by Rev. S. Everton; who did heroic work during his brief tenure of office. The enrolment of students fell to 91. The staff was reduced to the lowest possible point, and strong endeavor was made to keep the expenditure within the income, but the close of the year revealed a further deficit of \$5,006.02. The dwindling surplus of assets now stood at \$16,090.32; they were largely of a fixed character and could not be realized to pay the current liabilities. A sum of nearly \$10,000 was due to teachers for services, and there were bills and accounts payable of nearly \$15,000, in addition, besides the mortgage indebtedness of \$25,000.

"The year 1915 report briefly stated that at the first meeting of the Board of Education in January: "The financial outlook for Okanagan College was so dark that a special committee was appointed to make an immediate investigation. As a result of the findings of this committee, it was agreed that Okanagan College should not be re-opened, that the regular grant to the institution should be continued and applied on interest charges, and that a special grant of \$500 be made to apply on the indebtedness of the college to the bank.

"In addition to the canvass by the committee, representatives of Okanagan College opened negotiations with different creditors. As a result of the concessions that were made and through the timely and generous assistance of Mr. W. C. Kelley, K.C., liquidation proceedings were avoided. The outlook, though better than a year before, was still dark. The Board agreed to continue a small special grant to aid in meeting the obligations of 1916. During that year the process of consolidating the debt, pacifying creditors and thoroughly examining the situation was carried on most ably by Mr. Kelley. It may be here stated that this brother sacrificed time, labor and money in this effort through the years since the closing of the college to the present time."

Writing on December 29th, 1919, Mr. Kelley makes the following statement:

"The plant consists of three buildings, and part of the main building is now under lease to the Summerland School Board at \$50 a month. The gymnasium is rented for the winter for sports at \$15 a month. The other building is vacant. If the denomination had not appointed such a visionary, unpractical committee, which was responsible for choosing such a poor site, there would be no great difficulty in making a fair sale.

"I am well convinced that if we had the question of finance properly met, there is a fine field here for such a college. As the West increases in wealth, there will be more and more students available. The work of the college has not been in vain, and there are many men and women filling important positions in life to a greater and more useful extent because of their training here. But without an adequate endowment, I am dead opposed to our denomination starting college work here or anywhere else."

"Of the work—self-sacrificing, loyal and worthy—done by Dr. Sawyer, it is not possible to write in a minor key. One report of the Union briefly characterizes his work thus: 'His earnest, Christian spirit, his devotion to his task, the efficiency of his teaching and the sacrificial character of his relationship to the College and the denomination cannot be forgotten'.

"It is well also to record a few sentences, written by Rev. S. Everton, the last president of the college. He writes:

"I venture to say that for the few years of its existence the number of students who had gone out from Okanagan College to a life of service for Christ and their fellow-men compares favorably with the record of any other institution of similar size and academic standing. Letters from those in the ministry on both the home and foreign field, as well as letters from those who served overseas, are sufficient testimony of this fact. During an interim between the pastorates of the Rev. F. W. Pattison and Rev. N. McNaughton, the writer had the privilege of baptizing some splendid young men, two of whom afterwards gave up their lives in France. Just recently I met a young man in Vancouver, a former student of the college, who told me how much the good influence of the college had meant to him. For many such, the college still lives."

MCARTHUR CALLED

Early in the century, A. J. McArthur from Paisley, Ontario, settled, with his family upon a homestead near Carstairs, but soon moved to Calgary. He was baptized into the fellowship

of First Baptist Church, Calgary, and was known as a devoted Christian and a very exemplary citizen. He became M.L.A. for East Calgary. He prospered, and when he became possessor of the land upon which Crescent Heights stands, in 1905, he had surveyed block 19 containing 15 acres on the brow of the hill, and offered it as a site for a Baptist college. He also pledged to give \$25,000 towards a building. The Manitoba and North West Convention having the young college at Brandon upon their hands could not undertake another at the time. Mr. McArthur died very suddenly in 1909. In 1911, his widow, Mrs. C. A. McArthur, expressed herself as desirous of carrying out the wishes of her late husband. She personally offered the Board of Education of the Baptist Union of Western Canada, block 19 and 35 acres on the hill behind Crescent Heights as a permanent site, with the privilege of selling block 19. The Baptist Union accepted this offer in 1913 at its annual meeting in Calgary, and instructed the Board to sign any legal papers necessary towards carrying out the proposition. At the second annual meeting of the Alberta Baptist Convention, held in Strathcona, the following motion by Rev. W. P. Freeman and Rev. J. E. Tiner was passed: "Resolved that the Convention approve the action of the Board of Education of the Union in accepting the generous gift of Mrs. A. J. McArthur, subject to the conditions shown in the above report and that it pledge itself to the support of such an institution."

The college was to open in September, 1913. The Board appointed Rev. D. R. Sharpe, B.A., then assistant pastor with Rev. F. W. Patterson in the First Church, Edmonton, as principal of the college. Mr. Sharpe, a native of New Brunswick, a product of the University of Fredericton and of Rochester Seminary and then a vigorous young man, who had proved himself to be devoted to the ministry of the Gospel, accepted the position. He afterwards became pastor at Moose Jaw Church and superintendent of missions for Saskatchewan and is now leader of the mission work of the Baptist churches of Cleveland, Ohio. At the Alberta Convention, in Red Deer, June 1913, he was warmly received as the Principal of McArthur College, the name by which the college was to be known. Then he moved to Calgary, and began a canvass for funds and students. In the meantime, a board of management was appointed as follows: Rev. F. W. Patterson, T. Underwood, A. C. Newcombe, A. D. McConnell,

Hon. Dr. A. C. Rutherford, A. W. Ward, G. F. McNally, H. T. Sheffield, A. W. McGillvray.

Mr. Sharpe secured \$11,000 in pledges, but a serious decline in real estate had just begun, so he was hindered in every move. The only report of McArthur College ever rendered to the Union was made in January, 1914, at Regina. Bills of expense had accrued. Mr. Sharpe accepted the pastorate of Olivet Church, Calgary, that, thus aided, he could continue to promote the college. There was hope that economic changes would take place in the near future to enable the board of management to proceed with its establishment. However, in 1915, the proposed McArthur college was given up and the property was returned to Mrs. McArthur with a sincere appreciation of her generosity and her interest in Christian education. There was a deficit of \$700, which was met from the funds of the Baptist Union. With this sad state of affairs yet another project for a Baptist educational institution in the West ended in misfortune.

CHAPTER XVI

GERMAN BAPTISTS IN WESTERN CANADA

Note: This chapter is an abbreviation of a lengthy and very excellent thesis upon the subject, written by the Rev. F. Benke, B.D., of Wetaskiwin, a product of the German Baptist churches of the West. The credit for gathering all the facts that make up this very interesting story, is due to Mr. Benke.

C. C. McLaurin.

THE early history of the Baptists in Germany is closely connected with J. G. Oncken, the pathfinder of biblical truth. Oncken was born in the little village of Barel, Germany, January 26th, 1800. There is little known of his boyhood days, except that we have reason to believe the Spirit of God worked mightily in him and prepared the future soul-winner for his great task. His grandmother, a very pious woman, was probably the first one to instruct him in divine truth. In 1813 a merchant enlisted Oncken's service. This gave the young man an opportunity to see the countries of Scotland, England, France, as well as his own country, Germany. Deep impressions had been made upon his ever-searching soul, as he travelled in these different countries and listened to Gospel messages in the evangelical churches. But the real change in his life came when in London he attended a Methodist chapel and heard a sermon on the text: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." He accepted the truth that Christ had done everything for him. All the anguish of his soul was gone and he felt himself transferred into the wonderful freedom of the children of God. As soon as he had assurance of peace with God, he became possessed with a passion to save souls. He says: "I could not suppress the unspeakable joy and the sweet assurance of my full share of the wonderful inheritance in Christ for this life and the future. And from that day on, I became a witness—even if only a weak one—of His love for sinners, His wonderful freedom and His all-powerful grace." On his return to Hamburg

he worked zealously for his Master, especially among the young people. He organized the first German Sunday School. Many a time he was brought before a magistrate; heavy fines were imposed upon him and several times he was sentenced to imprisonment for the Gospel's sake. But nothing could daunt his spirit nor suppress his love for the Master. He searched the Scriptures diligently, and became convinced of believer's Baptism. With his wife and five others, he was baptized in Hamburg on the 22nd of April, 1834 by Professor Barnas Sears of Hamilton, New York, then a student at Halle University. Thus the *first German Baptist church was organized*. Up to this time there was not a Baptist on the continent of Europe. Now they are numbered in hundreds of thousands and are organized in every country except Turkey—largely due to Oncken and his co-laborers. No other Baptist has meant so much to modern Baptist history. Of those seven baptized in Hamburg, it was said: "Each one of them is a missionary". Oncken undertook mission tours to different parts of Germany, Denmark, Russia and later also to America. He died in 1884. Out of this small beginning there are now over 80,000 members in Germany, not counting the thousands that have gone to other countries.

GERMAN BAPTISTS IN NORTH AMERICA

Konrad Anton Fleischmann was the first German Baptist missionary in the continent of North America and the founder of the work among the Germans on this side of the Atlantic. He was prompted by the well-known George Mueller of Bristol, England, to go to the so-called New World and preach the Gospel to his countrymen. He arrived in March, 1839, and at first labored in New York and Newark, New Jersey. In his ministries he did not state that he was a Baptist, but urged repentance, faith and regeneration. When the people requested him to baptize their infants, he refused. About this time, in Newark, he baptized three adults upon the confession of their faith. From Newark, he moved to Pennsylvania, and his first labors were spent in Reading and Lycoming County. His preaching was abundantly blessed; for the Spirit of the Lord moved the entire region and hundreds were converted and baptized. In the year 1842, Mr. Fleischmann went to Philadelphia, and there too carried on an aggressive missionary activity. On March 20th, 1843, with a few believers, he organized the first German Baptist church, which is now

known as the Fleischmann Memorial Baptist Church. Originally the church was called "The German Church of the Lord that Meets on Poplar Street". The beginning was like a grain of mustard seed, which grew and spread its branches all over the country. Mr. Fleischmann remained pastor of this church for 25 years, but also found time to travel considerably and carry on evangelistic work. The first German Baptist Conference was organized in Philadelphia in the First German Church in 1851. At that time steps were taken to publish a monthly denominational paper called: *Der Sendbote des Evangeliums* (The Messenger of the Gospel). The first edition appeared in August, 1853 under the editorship of Konrad Fleischmann. Later the paper was changed to a weekly and greatly increased in size, but it has appeared uninterruptedly through the years of its memorable history. Besides *Der Sendbote*, which is printed for general reading, special literature for young people and the Sunday School is published. The German Publication Society is located at Cleveland, Ohio.

The General Missionary Society of the German Baptist churches of North America was organized in 1883 and is at present the organization through which is executed the entire missionary and benevolent work in the United States and Canada. Although the Baptists in Germany were the first to carry the gospel to Russia, Roumania, Hungary and Southern Europe in general, the German Baptists in America have for a long time supported these missionaries. They have also given money, men and women for the work of the Lord in foreign fields. During the course of years, many missionaries have laid down their lives in the service of their Saviour in the Cameroons Mission Field, Africa. There are now six missionaries stationed there. The German Baptists have sent bread across the waters to the starving sufferers in China, India, Armenia and Russia and also helped many needy ones at their own door. They have three homes for the aged: at Portland, Philadelphia and Chicago. In the latter city there is also a Deaconess' Home and in St. Joseph, Michigan, there is an orphanage.

The German Baptists gladly acknowledge their indebtedness to their English and American brethren, and especially to the Rochester Theological Seminary, for what they have in ministerial education. In 1852, the Seminary in Rochester invited young German brethren, who felt called to preach the gospel, to come to them for instruction. As some of these brethren were not familiar with the English language, the

faculty offered to secure a German professor, as soon as possible. It was not until 1858, however, that a suitable man could be found and Professor August Rauschenbusch was chosen and entered upon the work. He it was who guided the destiny of the students for the first thirty-two years. Since the beginning, hundreds of students have graduated from the German Department and entered into home and foreign fields. Many who were cradled in German homes and nurtured in German churches have given their lives and talent to the English-speaking churches.

The first Conference consisted of only eight churches, with a membership of 635 and five ministers. Since then the work has so enlarged that at present there are nine German Baptists Conferences in North America, 269 churches, 36,357 members, 194 pastors of churches and 13 in general mission work, 7 in foreign mission work, 66 retired. There are 315 Sunday Schools, with 35,317 scholars and 3,184 teachers and officers. Their organizations also include 218 Ladies' Aid Societies with 6,388 members, and 227 Young Peoples' Societies, with 8,546 members. It is of one of these nine Conferences comprising the provinces of Manitoba, Saskatchewan and Alberta in Western Canada called the Northern Conference, and of British Columbia of the Pacific Conference that a more detailed history will herewith be given.

German Baptist pioneers, laboring heroically in Western Canada, were possessed with a kindred spirit as were their forerunners in other countries. Neither the long, frosty winter months, nor the primitive mode of living, nor the adversity of the people daunted their spirit to carry the Gospel story of the Saviour to the scattered communities. Often travelling arduous weeks and months by foot or on horseback, fording or swimming turbulent rivers, making their way through blizzards, driving teams of horses or oxen over unopened roads and over rocky wilderness. Of them it might be said: "They were tempted, they endured the bitter cold, going without food and being deprived of the common necessities of life". And all these, have obtained a good report and by the grace of God accomplished a work that will tell for time and eternity.

GERMAN BAPTIST WORK IN MANITOBA AND SASKATCHEWAN

Of the non-English settlers in Western Canada, those of German origin form one of the largest groups. It might be termed cosmopolitan, in its make-up, for the people have come

from many lands. Those from Russia, Poland, Roumania, Austria-Hungary, Czecho-Slovakia, Jugo-Slavia and the Baltic States. Considerable numbers came from the United States of America, to where they had previously emigrated from the above countries. Their forefathers had been colonists, having originally come from Germany, with the exception of some of the Mennonites, who had come from the Netherlands. Denominationally, the majority of these people are Protestants, but the percentage of Roman Catholics is large. The only bond uniting them, besides the common German origin, is the German language, though they speak it in many different dialects.

As far as records show, the beginning of this work goes back to 1885, when English-speaking Baptists started mission work among German-speaking Mennonites and other German immigrants in Manitoba. *The North West Baptist* of August 1st, 1885 published the following report of the Baptist Convention, held in Brandon during the month of July: "Your Board, through Brother J. B. Eschelman, one of their number, has been in communication with the brethren in the States with the hope of securing a German missionary for this Province. While this has not been accomplished yet, we are pleased to state that Rev. Mr. Petereit, of Minneapolis, has consented to visit Winnipeg (where there is a considerable number of Germans), from time to time, also calling on the Mennonites in his way, your Board consenting to bear half of his travelling expenses. "Mr. Petereit has already paid two visits to our country and on both occasions has held large and interesting meetings". One of the best members of the Baptist church in Winnipeg, Mr. J. B. Eschelman, (formerly of the German Baptist Church of Kitchener, Ontario, then called Berlin) formed a German class of about thirty students, old and young. They read their Bibles, and sang German hymns, and prayer was offered in German by Mr. Eschelman.

The Rev. F. A. Petereit was called from Minneapolis, U.S.A., and supported by the Women's Board. It is fitting to record this fact as an acknowledgment of the indebtedness of German Baptists in Western Canada to their English-speaking brethren. The support was continued to the extent of fifty per cent of the German Baptist budget up to 1920 and to a limited degree ever since, up to the present time. Rev. Friedrich August Petereit was born in Mehlancken, East Prussia, Germany, September 28th, 1850. After graduation from school, he entered upon a career as a travelling sales-

man. As a young man he came to England, and there was converted and baptized. Soon after this, he came to the United States of America, and during the years 1873-1876 he attended the German department of the Rochester Theological Seminary for his ministerial training. He was ordained in Davenport, Iowa, March 27th, 1877. From a pastorate in Minneapolis, he came to Winnipeg in 1886, and concentrated on the work in the city. He writes: "I preached my first sermon during a time of intense cold, in the old Immigration Hall. Then for a short time our services were held in the English Baptist Church, on Rupert Street". In Winnipeg, his headquarters, there were twenty German-speaking Baptists, of whom three had been recently baptized.

The first German Baptist church to be organized in Western Canada was at Edenwald, near Regina, Saskatchewan, in 1886. People from Roumania had settled in that district in 1885. In 1886, the first converts, two women, were baptized and a church of 9 members organized, under the leadership of Mr. Petereit. Later on Rev. C. Poehlmann was called from the United States as their pastor. He also preached in English at Balgonie, Saskatchewan, thus gaining the distinction of being perhaps, the first bilingual Baptist preacher in the West. He carried on a successful ministry in the church and surrounding districts.

In the *North West Baptist* of January 1st, 1887, Rev. Perereit wrote, as he entered upon his second year, that the expectation of support from the Dominion Board of Eastern Canada was disappointing and the Manitoba Convention was unable to give any help, except the \$200 from the Women's Society. His zeal and faith enabled him to say, notwithstanding this disappointment, "Knowing that the Lord is the author and perfection of my faith, I look upon Him, asking His direction and trusting to His promises, and I am happy to state, hitherto the Lord has helped me". The mission has been aided by the Manitoba Board of Home Missions. My labors have not been in vain. We have gained a good foothold. The spiritual interest is developing among the settlers. Over \$100 has been raised for mission purposes. One church and two Sunday Schools were organized, and the number of German Baptists has increased from 24 to 46. Rev. Robt. Fenske, a missionary pastor, late of Kansas, has settled in Souris, Manitoba, since September last, and is doing satisfactory work. He was born near Elmwood, Ont., of non-Baptist parents. The settlers near Balgonie are as hopeful as ever. Peace and harmony prevail throughout this colony, and they hold

their regular services. Mr. Fenske was permitted to organize a Sunday School and extend the hand of fellowship to two members who had joined the little flock by letter. A number of friends are anxious for their soul's salvation and have made up their minds to cease praying until they have found peace in the blood of Jesus. Baptisms will be reported from this place next Spring. We also expect to have a baptism in the Winnipeg Church after my return from a four weeks' missionary tour among the Mennonites in Southern Manitoba.

The Winnipeg Church, organized in December 31st, 1889, has become the mother of many churches in the West, because immigrants arriving from Europe usually tarried only a little time in the city and then found their way into some western district, where homesteads were still available and where they formed the nucleus of a new church. Despite many difficulties, the cause prospered under the supervision of its tireless worker. In 1890, a church home was built and paid for, on the corner of Alexander and Fountain Streets, at a cost of \$1,679.20. A recognition service took place on the 13th of January, 1891, in the German Baptist Church, with its 29 members, when the Council met. The Rev. J. C. McDonald, of Portage La Prairie, was moderator and Rev. C. Poehlman and Rev. W. H. Jenkins of Brandon, clerks. The recognition sermon was preached by Rev. C. Poehlmann.

Rev. Petereit extended his activity far into the North West. New appointments were opened up and churches organized. His seven and a half years of self-sacrificing service for his Master have borne rich fruit for time and eternity. Rev. W. H. Mueller succeeded him as pastor of the Winnipeg Church. In 1893, Mr. Petereit returned to the United States, and labored on the Pacific Coast. On Sunday morning, May 12th, 1922, he attended the First German Baptist Church, Portland. Cheerfully he greeted the members, at the door and entered the vestry. Then while the congregation was waiting for him to appear to preach, he quietly passed away to be forever with the Lord.

Another important beginning was made at Ebenezer, Saskatchewan, in the Yorkton district, in 1888. A group of German Baptists, who had emigrated from what was then Russian Poland, left Winnipeg under the leadership of a Mr. Colling, who became their pastor for a short time. In 1889, Rev. Petereit organized a church in that district. Rev. A. Brucks became pastor of the church in 1891. He was succeeded by Rev. J. Dorn, during whose time the log church was built. Rev. John Hager served them as pastor in 1899. Then for

some time, sad disturbances prevented progress. Russellism made its appearance during the years of unsettled pastorates. The church was compelled to exclude several ministers on account of wrong doing and false teaching. In 1901, Rev. Robt. Fenske became pastor of the church, and under his excellent leadership the membership reached 143. Once more the work was very promising but there were ups and downs. For instance, in 1894, a church was organized in Lemberg, Saskatchewan. Then there were 18 members; in 1919 there were 104, and now there are only 20 members. Rev. W. H. Mueller served the church for the first five years.

In 1905, the Rev. Wm. Schunke became pastor of the Winnipeg Church. Under his leadership it grew in numbers and interest. The membership for that year was reported to be 366 and the church was becoming self-supporting. A new building was erected on the corner of Pacific and Ellen Streets, at a cost of \$9,609. The Rev. Wm. Schunke was born at Anhalt, Germany, August 16th, 1854. He received his training for the ministry at the German department of the Rochester Theological Seminary, from 1873-1876, at the same time as Rev. Petereit. He was ordained at Racine, Wisconsin and came to Winnipeg in 1898, where he remained as pastor of the church until 1907. He was a district missionary of the North West, from 1907 to 1910. In a report for 1905, he says: "Decided progress has been made in the German work. The churches received a great blessing during the year, mainly as a result of the work of Rev. H. Schwendener, evangelist from St. Joseph, who has worked with the churches for four months during the fall and winter". By the Grace of God, hundreds were brought into the churches through his efforts. Reference is made to the progress of the Morris Church, Manitoba, which was organized with 25 members, by Rev. George Burgdorf in 1896.

Rev. F. Hoffman came to the Winnipeg Church in 1907. He was born May 22nd, 1856 in Sangerhausen, Province Saxony, converted and baptized in Hamburg, Germany, 1873, but he studied in the German Baptist Seminary, Rochester. In 1906, the Lord sent him to Winnipeg, Manitoba. During the time of his energetic pastorate, the old church was sold and a fine new building as well as a parsonage erected on McDermott Avenue. Both buildings were dedicated free from debt. The church building on McDermott Avenue, cost \$55,000. Meetings were held in different parts of the city to accommodate newcomers and the membership grew. There was a fine orchestra which helped in street meetings to draw a great

congregation. Often the gospel was proclaimed in three or four different languages and many were converted.

On Easter Sunday, April 1st, 1912, Rev. J. A. H. Wuttke succeeded Mr. Hoffman, and began his work with the church, laboring there until May 1920. In 1914, the Silver Jubilee anniversary of the church was held. It is especially gratifying to note the steady increase that has taken place throughout the years, 1,145 members being received into the church during that time. He says: "In those years I was permitted to baptize 129 converts, and received a large number by letter. He was also treasurer of the German Conference, for a number of years.

In 1897, some German Baptist families came from Wolhyien, Russia, to Winnipeg, and from there moved out to Whitemouth district, where they took up farming. Later other families settled there. For some time these Baptists held their meetings in the homes of the various families. Rev. W. H. Mueller, who also came from Russia, but was then pastor in the Winnipeg Church, served them from 1897 to 1900. Rev. Wm. Schunke, who succeeded him (1898) in the Winnipeg Church, continued the good work on the Whitemouth field. He not only made plans to erect a church building but proved himself an able carpenter, when in 1904 the church was built. In 1906, the church was organized, with 57 members, and extended a call to a young man, Rev. Jakob Rempel, a graduate of the German Department of Rochester Seminary. This he accepted at once.

On the Ebenezer mission field, in Saskatchewan, new developments were taking place. Rev. F. A. Bloedow succeeded Rev. Robt. Fenske and with great zeal for the Lord and devotion to Him, gave himself unstintedly in the Master's service. On the 25th, June 1905, he preached his first sermon in the Log Church. His text was 1 Corinthians: 1, 23. This enthusiastic pastor was born in Prussia, Germany, in 1876. He was educated in a village school of Germany, and came to this country in 1893, settling first in Ontario, where he worked at various occupations for six years. In 1899, he enrolled in the German department of the Rochester Theological Seminary. He entered the ministry at Ebenezer, Saskatchewan, in June 1905 and was ordained July 14th, 1907.

In 1907, a blessed revival, conducted by the consecrated evangelist, H. Schwender, brought in a large number of converts. On the 11th of August of that year, 56 were baptized and added to the Ebenezer Church. This also broke up the influence of Russellism. It is a proven fact that a good re-

vival is the best cure for adverse conditions existing in a church. For six years and three months he carried on a successful ministry in the Ebenezer district. The Sunday School was organized and a Young People's Society formed.

Soon the need for enlarging the field was felt. Work was started at Yorkton; then at what is now Homestead, 13 miles north west of the church. A little later, a preaching station was opened 6 miles to the north east, making in all six preaching appointments. Of the 100 members taken into the church, 75 were baptized by Mr. Bloedow. The cause continued to expand under his leadership, with the following result: On the 24th of October, 1910, Mr. Bloedow organized a church in Yorkton with 31 members. As the need of a meeting house became very urgent, it was decided to erect a chapel. In Ebenezer, the old log church became too small so it was decided to build there. However the mission field had so extended that it was found advisable to erect two churches. In 1911, the members divided peacefully and formed two churches. Both parties wanted to retain their old church name, so they decided to be known as East and West Ebenezer. The old church property was divided equally between the two. What was a church of only 143 members, in 1905 has grown into five churches and 582 members under the influence of Mr. Bloedow. From 1911 to 1916, he was superintendent of the German Baptist work in Western Canada. In 1926, he held the position of denominational secretary for colonization work, while residing in Winnipeg, and later he became colonization secretary and travelling missionary until in 1936 he had to retire because of ill health. Mr. Bloedow passed to his reward in 1938.

Rev. Otto Pioch from Germany, succeeded Rev. F. A. Bloedow a year later. The East Ebenezer Church then called Rev. C. F. Zummach, who served them from 1913-1916. Under his capable leadership, the church made great progress. These churches were served from 1912 to 1917 by the following: Rev. C. F. Zummach, Rev. E. Wolf, Rev. F. Alf. Rev. A. Knoff, Rev. J. A. Ansburch and Rev. A. Rosner. Mr. Rosner was born in Poland in 1882, baptized in 1897; came to America and entered Rochester Seminary in 1910, and became pastor of West Ebenezer Church in 1918, where he continued until 1932, performing his duties with very marked success.

The Nokomis Church, Saskatchewan, was organized by Rev. A. Litwin on the 25th of March, 1906, with 8 members. Rev. Litwin continued to serve the church until 1908. His successors were: Rev. Otto Brenner, in 1909; Rev. Robt. Fenske,

1910. A church building was erected under his pastorate, in 1911. After Mr. Fenske, the following served as pastors: Revs. L. Gosaner, 1917; T. Schmidt, 1919; S. J. Fuxa in 1930; A. F. Felberg, 1934; C. Schroeder, 1934; E. J. Banikawsky, 1936; Neils Christensen, 1937. In 1906, a church was also organized in Southey.

In 1907, Rev. Robert Fenske had organized the Fenwood Church, with 48 members. Fourteen were converted during a revival, held in 1925, and the largest membership, 94, was in 1928. The church having been built in 1920. Rev. Robt. Fenske was the pastor of it on several occasions. Other pastors were: Rev. J. Burse, Rev. J. P. Rempel, Rev. G. Ittermann, Rev. Edward Wuerch and the student pastor C. Rempel.

The Rosenfeld Church was organized with 23 members and has wonderfully increased its membership. It is noted for its fine spiritual life. A fine church building was erected in 1915. The following men of God labored in this mission field: Rev. Joseph Schlip, 1913, Rev. Wagner, 1914, Rev. Oscar Eymann, 1917, Rev. A. J. Kroeke, 1920, Rev. G. Ittermann, 1924, Rev. Henry Schatz, 1926-1934. Rev. H. Schatz was a graduate of the German Baptist Department of the Rochester Seminary, and took up the work in Rosenfeld as his first charge. He devoted 8 years of faithful service, to this work. The largest membership was in 1934, when there were 142 on the roll. Rev. G. Ittermann again became the shepherd of the flock in 1936.

The Serath Church was originally organized with 26 members by Rev. E. Poehlman. The church was built in 1918; the largest membership being 63 in 1928. He was succeeded by the following: Revs. Pekrul, 1911, Knopf, 1912, A. Knaut, 1915, Fenske, 1917, W. Luebeck, 1932, Bibleheimer, 1934, Weinbender, 1934. Several other churches arose. The Homestead Church, near Yorkton, was organized by Rev. F. Alf, with 32 members; the church was built in 1915. Rev. Leo. F. Gossner began the Lockwood Church in 1918, with 28 members, who built a church in the same year. Rev. J. Lippert served them as pastor until 1920. The largest membership of 60 was in 1935. A church was also organized at Moosehorn, Manitoba in 1918. This was formerly a mission of the Winnipeg Church.

In the Whitemouth Church, east of Winnipeg, there was a steady increase in membership. During the first pastorate of the Rev. J. P. Rempel, 1906-08 there were 20 baptisms. He was succeeded by the Rev. A. Knapp and the Rev. F. Mindrup. It was during this time, in 1911, that the parsonage was

built. He was followed in 1918 by Rev. Philip Daum, who began his ministerial work in Western Canada in Whitemouth. He gave himself wholeheartedly to the cause of the Lord, in serving the Germans of Western Canada. This pastor was born in 1891, in Poland, and came to Canada in 1906. For a time he resided in the Lemberg district, Saskatchewan. It was there in May, 1908, during the ministry of Rev. Robert Fenske that he was converted and joined the Lemberg Church through baptism. He entered Rochester Seminary 1912, and was ordained in Whitemouth, 1919. He served the following churches: Morris, 1922, Rabbit Hill, Leduc and Wiesental, Alberta, 1924-28. From 1929 to 1932 he was travelling missionary, then pastor of Leduc I Church from 1933-36. Since 1937, he has been a district missionary of Manitoba. He was elected secretary of Conference, July, 1936. During Rev. J. Rempel's third pastorate, the membership ran from 75 to 132. A mission was opened in Kenora, during Rev. J. Luebeck's pastorate, 1930-34, Rev. E. E. Bonikowsky, who succeeded him, baptized 33. Whitemouth was troubled with much religious contention, yet there was steady progress. In the 30 years, 187 were baptized. The Rev. Gerlof Palfenier became pastor in 1937, and the present membership is 107, which is a very presentable number.

Other small churches were growing all the time. For instance, the church at Glidden, Saskatchewan, was organized in 1920, by Rev. A. Litwin, with 20 members. The largest membership was recorded in 1931, when there were 62. The church was built in 1921.

In 1924, a small church of 11 members was organized by Rev. F. A. Mueller, in Burstall, Saskatchewan. The following ministers served the church; Rev. Grage, 1913; Wagner, 1918; A. Litwin, 1918; H. Koch, 1919; Edward Wolfe, 1922. The largest membership was in 1917, with 80 members. The church was built in 1914.

In 1920, Rev. John Leyboldt became pastor of Winnipeg Church. He was born 1884 in Allentown, Pa. In 1904, he went to the Seminary at Rochester, New York. He was ordained. Professor Lewis Kaiser preached the ordination sermon. His pastorates, which were always successful and deeply spiritual, were mostly in Eastern Canada and the Eastern United States of America. He served the Winnipeg German Baptist cause from 1920-25, and many members were added to the church. During that time he also served as mission secretary of the German Baptist Conference of Western Canada. In his report of 1923 he states; "There are 38 churches in the four

Western Provinces. Most of them are in rural communities. Thousands in the great West have never heard a Baptist message in their native tongue. We have two lady missionaries, twenty-two pastors, two colporteurs and one district missionary". One hundred and forty-six baptisms were reported for 1921-22, and the sum of \$10,660.87 was raised for missionary purposes. Fourteen students from Western churches were studying for the ministry. The total membership was 3,138.

Immigration has played quite a part in the German work, especially since 1926. It was taken up by the General Missionary Society of the German Baptist Churches of North America, with headquarters at Chicago. Dr. Wm. Kuhn was general secretary. Later a regular immigration society was organized and incorporated, the Rev. F. A. Bloedow was appointed as a secretary of immigration and colonization. For a time two men were employed in transacting the large amount of work. Immigrants were especially directed into rural communities, where we had churches. In 1927, two colonies for immigrants were started, one at Minitonas, the other at Ste. Rose du Lac, Manitoba. Both now have organized churches. Minitonas was organized by Rev. E. P. Wahl and Rev. Albert Kujath (then Colonization Secretaries) with 28 members. Rev. Robert Jacksteit, from Poland, was pastor of the church from March 1st, 1929 to 1931. Rev. F. A. Bloedow helped in arranging this settlement. Rev. John Luebeck has carried on effective pastoral work since 1934. He is one of the great men of faith, coming to the Canadian West from Lodz, Poland. He was born in 1867, in Germany, attended the mission school in Berlin, 1888 to 1902 and was ordained, September 1st, 1895, in Grodzesko, East Prussia. For many years he carried on a successful ministry in Germany and Poland, and was the editor of the denominational papers. He baptized over 573 candidates in the old country. The Minitonas Church has now its largest membership—353. There are 325 scholars enrolled in the Sunday School. A splendid church edifice and a parsonage were erected in 1929. It is the largest German Baptist country church in Western Canada. Ste. Rose was organized by Rev. John Luebeck in 1930, with 50 members. A Sunday School with 45 scholars enrolled is carrying on its regular sessions. The following pastors have served this church: Revs. John Luebeck, 1927; H. Penner, 1929; F. A. Bloedow, 1930, as supply; Philip Daum since 1936.

As in the beginning, so it has been throughout the years. Immigrants first came to Winnipeg. Many of them stopped only for a short time and then went out to seek for suitable

land. Others remained in the city and found employment there. Thus the Winnipeg Church was numerically strengthened. Several pastors, who came in as immigrants, served as pastors; Rev. John Luebec, 1926; Rev. H. P. Kayzer, a graduate of Rochester Seminary and missionary for several years in the Cameroons; and Rev. A. Fehlberg, who not only built up the church, but also opened up mission appointments in different parts of the city.

Baptist activities and new developments have continued. In Regina, Rev. A. J. Milner organized a church with 12 members in 1926. A beautiful building was erected. Rev. Milner served the church from 1926 to 1928. Rev. J. J. Wiens, formerly missionary in Russia, was pastor one year. Rev. John Kepl, in his congenial way, endeared himself to the people during his pastorate from June, 1929, to September, 1937. He built up a very spiritual church which showed the largest membership in 1930—144. Rev. A. Kujath became pastor in 1938. In Esk, a church was organized by the Rev. S. Fuxa in 1927 with 16 members. The following have been pastors: Revs. E. J. Bonikowsky, 1927; A. Felberg, 1934, and then again E. J. Bonikowsky, April, 1936. The church was built in 1918. The present membership is 34. For a number of years mission work was carried on in the city of Saskatoon. A church was organized in 1930. In the city there is a floating congregation. The church now has 29 members.

The Ebenezer district has ever been active. We see that the church at Springside, near West Ebenezer, was organized by Edward Wuerch with 95 members. The present membership is 110. They hold their meetings in a chapel rented from another denomination. A parsonage was bought for \$800 and the following ministers have carried in a blessed ministry: Revs. Edward Wuerch, 1928; Wm. Hoover who became pastor in 1934; John Kuehn in 1937. On March 4th, 1936, the 25th anniversary of the East Ebenezer Church was observed. 177 were added to the church through baptism during that period. The present membership is 195. Other ministers were: Revs. F. Orthner, 1920; G. W. Rutsch, 1923; John Luebeck, S. J. Fuxa; O. Ratschkowsky and A. K. Banzmer, each one year. G. Schroeder from 1930 to 1934. Rev. Mr. and Mrs. August Rosner came back a second time to Canada in December, 1934, and took charge of the East Ebenezer German Baptist Church. The three years of work with the good people of this church has been exceptionally blessed, for membership has grown from 145 to 200. In spite of the general crop failure of 1937, the church was able to meet all its financial

obligations. Since May of that year, it also serves a small church in Homestead about 18 miles north west of Ebenezer. The work there is not so promising, because the Germans are gradually moving out of the district, and it is becoming a Ruthenian settlement.

Edenwald, the oldest German Baptist Church, built its house of worship in 1909. The following pastors served: Revs. Poehlmann, 1891 and 1902; Robert Fenske, 1894; John Pekarul, 1901; O. W. Brenner, 1909; N. N. Bock, 1914; W. A. Zeckser, 1915; Jacob Rempel, 1917; A. J. Milner, 1921 and 1931; Edward S. Fenske, 1926; John Keple, 1932. During the time of Rev. J. Keple, the church reached the peak of its membership, viz. 126. A promising mission has been opened at Davin and a Sunday School organized.

GERMAN BAPTIST WORK IN ALBERTA

On September 26th, 1892, Rev. Petereit, during one of his missionary adventures in the North West, organized the first German Baptist Church in Alberta, at what is now called Rabbit Hill, near Edmonton. Among the 17 members of this first German Baptist Church, were Mr. and Mrs. Daniel Benke, parents of Rev. Fred. W. Benke, of Wetaskiwin, Alberta. Two men were especially instrumental in promoting the Baptist cause among the German speaking people of Alberta, in those early days. There were Rev. F. A. Mueller and Rev. A. Hager, both men who loved not their lives but were willing to suffer and sacrifice for the sake of the Kingdom of God.

The Rev. F. A. Mueller has had a varied and wonderful experience. He was born in the district of Koenigsberg, East Prussia, in 1856. His father died, leaving his mother and three small children, penniless. At six he attended a school for poor children. His mother married again, and they moved to another village, where he had one more year in school. In 1868, when he was 12 years old, his step-father migrated to a farm in Russia. From his 12th to his 18th year, he experienced religious impressions. At times his conviction of guilt was intense. He had a conflict with doubt that nearly distracted him. When in deep trouble about his spiritual condition, he read a sermon by the Rev. C. H. Spurgeon on "Coming to Christ", which made the way to pardon and peace very clear. His own word is; "Believing, I folded my hands and looked upward, with the peace of the Lord filling my soul". It was midnight, but he went out, sat down and sang for joy. In all their frolics, he had been a leader of the young

people of the village. After his conversion, he at once began to gather them together to tell them of his newly found joy, with the result that homes were too small for the crowd and they moved to the meeting house. These meetings would often last after midnight because of the number who would pray and speak. The manifestation of religion was so intense that ministers and deacons remained aloof, questioning their genuineness. When 124 asked for baptism and church membership, the church debated the wisdom of receiving them, But on Good Friday, they were examined, and 84 were accepted and on the day of Pentecost, 1875, they were baptized. Mueller says: "I was one of them. A never-to-be forgotten day of my life. 'Oh! Happy Day' became my favorite hymn". He served as president of a young men's society, organized in the church of Neudorf, Russia, until 1877. He then left for Germany to fulfil his military duties, and was enrolled in an infantry regiment on September 1877. His mother died in 1880, and so all home ties were severed. He was persuaded by his superior officers to remain permanently with the army, and was immediately promoted. He always took an interest in the religious services of the Baptist Church, wherever his regiment was stationed, and was often helpful in service on Sunday. He was transferred to a regiment stationed at Dusseldorf, on the Rhine, and there met with many to pray, and began to preach. Blessing followed and there were many conversions. This was a branch of the church of Barmen. The pastor was Rev. J. Koebner. He had been an associate of Rev. J. G. Oncken, and a large number were baptized, but the army authorities found him guilty of breaking rules by preaching. Because of this, Mueller had to go to prison for 5 days. Mr. Koebner appealed to him to give up the army and devote his powers to the ministry of the gospel. To this appeal he yielded, and on January 1st, 1884, he was appointed a missionary of the church of Bladlau. During that winter, ten were converted. Mueller then spent a few months in private study and training with a minister named Berneike, in the city of Koenigsberg. Then he had an invitation to go to Australia and another to Lucinow, Russia. He accepted the latter in February, 1885, he was ordained, and he married in the same month. One room served as kitchen, dining-room, bedroom and study. The church parish included 20 colonies which required him to be absent from home most of the time. Each service was an event, and lasted until after midnight. He had to stay with a family, which usually, had but one room. The first year he baptized 69; the second year

124, and during the eight years, he baptized 1,000. The description of some of his journeys and labors is almost unbelievable. He met with severe treatment from some whose relatives he baptized. Mueller's abundant labor and service aroused the hatred of the Lutheran clergy and Russian priests, with the result that he was ordered to leave the country with his family. They travelled by train towards the German border under police direction. The German settlers, among whom he was laboring in Russia, requested him to go to America and secure a place to which a great many might emigrate in order to enjoy the freedom that could not be had in Russia and said: "You are to remain and minister." On the second of August he chose North Dakota as the goal of his plan.

He landed at New York on the 2nd of August, 1899. Here he discussed the question of settlement with Rev. J. C. Grinnell, the general missionary secretary. He was advised to go to Virginia rather than the cold district of Dakota. He tried Virginia, but did not like it. He was then sent to Houston, Texas, September, 1902, but did not care for the climate there. A good brother, whom he had known in Russia, had left Texas and was in Alberta, near Edmonton, so he decided to go to Alberta. When he reached Winnipeg, it was 30 below zero. Leaving his wife there he spent some time with the church at Ebenezer, near Yorkton, and then returned to Winnipeg. He again left Winnipeg in the last week of April for Rabbit Hill Church, near Edmonton. He and a friend left the C.P.R. train at Wetaskiwin, 40 miles south of Edmonton and started to walk west to Rabbit Hill, but they lost their trail; had to spend the night without supper or breakfast, and reached the home of friends he had known in Russia, at noon. He preached for the church in a private home on Sunday; looked about and decided to locate about 9 miles south east of Leduc, with the friends who were coming from Russia. He then returned to Winnipeg. Rev. Mr. Peterreit had just come from Texas to the church at Ebenezer, and at Winnipeg both churches asked him to settle with them. On May 11th and 12th, 43 families landed in Winnipeg, from Russia. About 18 of them had their last meal on board the boat and were hungry, so Mr. Mueller secured food for them. Nineteen families left Winnipeg on May 10th, for Leduc. They filled a coach. After starting, the crowd began to sing—"Who will go with me to Zion?" They reached Calgary at 3 a.m. and left at 7.30, arriving at Leduc at 6 p.m. They lived in freight cars until the freight train, two days later brought their stock and provisions. Then they made their way to the home-

steads and unloaded under the trees, night and day. Mueller preached his first sermon in the colony on Sunday in a deserted shack, that was being occupied by two families. His text was Ps. 42:3. After he had them settled on their homesteads, he went to Rabbit Hill, where he lived in the corner of a stable, while his wife and child remained in Winnipeg. Then he built a log shack on his homestead and to this he brought his wife. A much appreciated cheque for \$25 came from New York for his first quarter's services. What he and these people endured in their poverty would fill a volume with an account of thrilling experiences, many of them very amusing. In July, 1903, he was informed by the immigration agent that some German Baptists had settled west of Wetaskiwin. On Saturday, he started out to find them, but he lost his trail, and could see no sign of houses; he then climbed a tree and saw the roof of Paul Dickau's home. On Sunday he held a service in the home of a man named Panter. Then the group was organized and made a station of the Leduc Church.

The story of Mr. Mueller's life and labors is worthy of a volume. His name appears often in the account of German Baptist missions in Western Canada, but he sums up his work in the West as follows: "When seventy-two years of age, I was compelled to sheath my sword, to retire from the field of battle and leave the completing of the work to younger hands—I having laid the foundation.

"In 46 years of my activities (in Western Canada) I organized ten churches; built 13 chapels and baptized 1,237 persons. Of the sermons, tears and sighs that the work demanded, I have made no note. The Lord knows them."

"The Lord's blessing rested also upon my family. Two sons and five daughters were converted before they were 12 years old. The second daughter is the wife of a minister, Rev. Leo Gossner. The oldest son, Fred, is pastor of Laurelhurst Baptist church, Portland, and the youngest son, John, is pastor of a church in Chicago."

Another man who was very prominent in the development of the German Baptist churches and who still fills a pastorate is Rev. Abraham Hager. He was noted for his fine German diction as a preacher, and could speak English and French nearly as well. He is remembered by his people as "the genial, eloquent pastor". Mr. Hager was born in Switzerland, 6,000 feet above sea level, of Godly parents of the Reformed Church. His childhood was spent in the military city of Thune. There he had four years in the primary and five in the high school.

In the nine years the pupils had a fourfold course of Bible study under able teachers. At the age of fifteen he was converted, and at once began to think of being a missionary. When 17, the family moved to La Chauz-de-Fonde, over the French border; there he became a worker in a gold watch establishment and a local preacher in the Methodist Episcopal Church. Monsieur Verpillat, the owner, a millionaire, called him into the office one day and said: "My dear Abraham, I will pay to your father your salary for a number of years. I will care for you and see that you go on to the great Conference of the Methodist Mission." Then he kissed him. So, under presiding elders, Mr. Hager travelled, preached, and studied in Switzerland; then he had a year in Germany, and next he was in Kansas, U.S.A. In 1881, at the Methodist Conference of Missouri, he passed his theological examinations and was ordained by Bishop Jones, and became pastor in Wichita, Kansas. In the heat of that climate, he suffered sunstroke and returned to Switzerland for four years, after which he came to Portland, Oregon. In Salem, Oregon, he became a Baptist, and was baptized by Rev. Seufften, an old friend of his father's. In Vancouver, B.C., Rev. W. T. Stackhouse, of the First Church, baptized Mrs. Hager, and they became members of that church. Mr. Hager began preaching to the Germans. He heard of the Germans who had moved from Russia to Alberta, and soon landed at Leduc, in July, 1897, being then 40 years old. He was ordained at Rabbit Hill, February, 1898, as pastor of that church. He moved to Edmonton, and established a German Baptist church there.

The Rev. F. A. Mueller had just moved to North Dakota, so for years Mr. Hager travelled through Alberta to Medicine Hat, Calgary and Edmonton, and baptized converts in more than 20 places. In 1912, he eventually went to Prince George, B.C., where he organized a German Baptist church and still resides, caring for that church, although his voice failed years ago. He speaks most appreciatively of the help given to the German Baptist cause by the English-speaking Baptists of Manitoba and the North West. His first services in Edmonton were held in the old McDougall Methodist church. The charter members of the church numbered 17, mostly servant girls and laborers. Present at the organization were A. C. Rutherford, barrister, Rev. A. McDonald, pioneer, and Rev. C. B. Freeman. Mr. Hager devoted his life and money to the Baptist cause. The first church building on 97th street was dedicated on November 24th, 1901. Later it was enlarged to accommodate

the growing congregation. In 1912, the present brick building was erected on 95th street, at a cost of \$44,000. Mr. Hager was succeeded by Rev. John Knechtel, Rev. C. F. Zurmach and Rev. E. Rasner, who all did aggressive work. The cause was hindered for a time by the heavy debt on the building, a condition which has now been overcome. Rev. August Kracmer, the present pastor, settled with the church in 1926. He was born in Germany of non-Baptist parents, in 1883, and came to U.S.A. in 1910, and the next year he was converted and became a member of the Fleischmann Memorial Church, Philadelphia. He attended Rochester Seminary and was ordained in Lemberg, Saskatchewan, in 1912, where he had a very successful pastorate. He then spent some time in the U.S.A. During the years that he has been in Edmonton, the spiritual life of the church has been greatly strengthened; over 194 have been baptized by him. The church today has a large congregation and is one of the most aggressive religious organizations in the city.

FURTHER DEVELOPMENT IN ALBERTA

The Rev. F. A. Mueller was formerly a Prussian army officer, and brought the stern discipline of that position into the ministry. Blessed with an iron constitution, he was well equipped to endure the hardship of a pioneer pastor, of which he had a full share. He devoted much time to improving the spiritual and temporal welfare of the Leduc church. In 1899, he resigned to become pastor of Germantown church, North Dakota, until 1904, when he returned to the Leduc church. Mr. Mueller was definitely responsible for the organization of the Frudental church (1900) near Drumheller. This was a new centre around which a group of strong churches has grown up. Trochu was also organized by him in 1911, and he was pastor there from that year until 1914.

In Mr. Mueller's absence, Rev. Gustave Schunke was pastor. Mr. Schunke and his younger brother, William, who was pastor of Winnipeg and field secretary for years, were born in Germany. They migrated to the U.S.A. in the 60's. Gustave was converted in 1868—baptized by Rev. G. A. Schulte—and ordained in 1895. He and his brother were active missionaries. During his pastorate in Leduc he organized the Camrose church, at first called Bittern Lake, with 16 members in 1901, and the Knee Hill church in 1903. He moved to California in 1904. After Mr. Mueller returned to Leduc, great

progress was made. In 1905, Evangelist H. Schwender conducted evangelistic meetings, when 90 were converted and 84 baptized. In 1909, a larger church had to be built to accommodate the congregation. That year Mr. Mueller celebrated his 25th year as a minister of the Gospel.

The Wetaskiwin church was organized with 27 members in 1906. This church was 6 or 8 miles west of the town. Wetaskiwin church continued to grow under the leadership of Gustave Schunke. Rev. Adolf Baettig became pastor in 1904. He too possessed the spirit of a true pioneer. He carried on a successful work until 1914, when failing health compelled him to return to St. Paul, where he died shortly afterwards. His successor was Rev. F. Hoffman, who also was pastor of Leduc until 1916. He was succeeded by Rev. F. Gossner, who carried on a constructive work until 1922.

The present pastor, the Rev. F. Benke, took charge in 1924. He was also pastor of Glory Hill church, some 40 miles west of Edmonton. Mr. Benke was born, 1893, in a sod shack near Rabbit Hill, north-west of Leduc. His parents came from Russia and had settled there before the C.P.R. reached Edmonton. They drove from Medicine Hat in an ox-cart. When he was eight years old, the family moved to Edmonton, and as a child he attended the Strathcona Baptist Sunday School. In 1907, he was deeply interested in religious teaching, and the Rev. A. Hager of the German Baptist church, by his godly life and earnest talks, deepened his desire to be a Christian. In the summer of 1907, special revival meetings, especially for children, were held in the city. At one meeting held in the First Presbyterian church he stated: "Confessing my sins, believing in the atoning blood, I received eternal life". He was baptized in the Baptist church by Rev. A. Hager, and united with the German Baptist church. At that time he was selling papers and shining shoes on the street after school hours. In 1909, he left school and became a printer in the Keystone press. He had a thirst for knowledge, so he attended night school, studying languages and the Bible. After his conversion, he longed to be a missionary, and in September, 1915, he went to the Theological Seminary in Rochester. The illness of his parents compelled him to return, but he later pursued studies in Alberta college and Alberta University, where he graduated in 1920. After taking a correspondence course for several years, he attended the Portland Baptist Seminary, and received the B.D. degree. He remained in Alberta, and was student pastor at Craigmyle

and other mission fields, travelling much to reach the scattered people, but with gracious results. In 1920, he was ordained in Edmonton. Since 1924, he has been pastor of the Wetaskiwin church, sharing his time at first with Glory Hill church, but in 1933, he also became pastor of Wiesenthal Church. He has organized a church in Wetaskiwin City, and now has these three churches under his charge. He is a faithful pastor, diligent student and a teacher in private and public, who wields a great influence in the homes of that large neighborhood and is a welcome guest, night or day. (This note by C. C. M.)

Here we must give a brief story of some men, who became very prominent in the development of this group of churches, including Calgary and Forestburg. A distance of 100 miles between two German churches, under one pastor was a common experience, which proved expedient. Rev. Gustave Bienert left his farm near Leduc to become a colporteur. This was also the first employment in Christian work of Rev. Albert Kujath. They each spent years before this travelling over Alberta and Saskatchewan, distributing literature, selling Bibles and good books, in German settlements. They held services, establishing Sunday Schools, looked up Baptist families and centres into which a missionary might be sent. They each had a horse and wagon, but often carried a pack of books from house to house. They were always faithful in witnessing for their Saviour. They laid foundations for organization of several churches. Mr. Bienert was ordained eventually. He organized the Knee Hill Church in 1903. He would reach Innisfail from his home near Leduc, and walk about 20 miles out to his group of settlers from Leduc, to establish this work. He organized the church at Craigmyle in 1916, and was pastor until 1918. Then his health failed, and he never regained it. He was a humble, devoted servant of God of unblemished character.

Rev. Albert Kujath has had a wide experience and has proved himself to be a most useful minister of the Gospel, always aggressive. For one who has had no advanced or theological training, he has been a most successful pastor, teacher and evangelist, possessed of much intelligence in the organization of the churches and as a member of the conferences. Mr. Kujath was born in Russian Poland in 1882. When 8 years old the family moved to the large city of Tultcha, on the Danube, in Roumania. "Here he was able to receive a splendid city education." Though he had a strong

desire to lead an adventurous life out in the world, he had, because of his Godly parents, a conviction that he ought to repent and accept salvation. He enjoyed church services and young people's meetings. It was at one of the Y. P. meetings in the winter of 1896 that he was under deep conviction and after a great struggle, found peace. To his mother, that night, he reported his new-found joy. There was great rejoicing. Over 45 were converted in those meetings. He gives a vivid description of the great company, dressed in white on Easter Sunday, 1896, marching with the pastor and church members to the banks of the Danube river. He and his large group were baptized. After a number of years at sea, he returned to his home, which was now in Germany. It was a joyous reunion, after which he became active in Christian work in the local church.

The family left Germany, and in November 1902, after an arduous journey, reached Leduc, but soon moved to Edmonton. Mr. Kujath became deacon and superintendent of the Sunday School in the Edmonton Church, of which Rev. A. Hager was pastor. Rev. Wm. Schunke, missionary secretary, interviewed him and as a result he became a colporteur. On April 1st, 1907, he started out with a pack of books and literature and travelled from house to house. He could give a volume of most interesting experiences. In April, 1914, he was invited to become pastor of the Frudental Church, together with Trochu and Knee Hill Churches. He was ordained and remained there eleven years. He was a very busy pastor, living in Trochu and going 25 miles to Knee Hill Church and 35 miles to Frudental. He enjoyed gracious revivals and baptized during that time, 120 converts. The church at Trochu became strong. A very modern church building, costing \$11,000, was erected at Frudental, a purely rural district. In 1925, he was appointed as travelling minister, and made Calgary headquarters, also taking charge of the growing Calgary Church. He had a serious illness and an operation in the Calgary hospital in 1929.

At about this time (1926) and following, Rev. F. A. Bloedow was appointed by the railways as head of a colonization scheme, by which he was to bring German Baptists from Europe and settle them on land near German Baptist churches, or in a new colony in the Provinces. Rev. Kujath and Rev. E. P. Wahl were employed with him. Many churches were made strong, and one church in Minitonas, Manitoba, which was composed entirely of such settlers, is the largest rural

German church in the West. After consulting others, Mr. Kujath succeeding in purchasing a big ranch, of many sections of land, called Reid Ranch, east of Olds. This was settled by German Baptists from the drought areas and by new settlers. Rev. E. P. Wahl became pastor of this new church, called Olds German Baptist Church, organized in June, 1927, with 47 members. Mr. Wahl was succeeded by Rev. C. B. Thole in 1933. The present pastor is Rev. G. Beutler, and the membership is at present 125.

Mr. Wahl was born in South Dakota in 1882. His parents were Baptists. After being converted in 1903, he eventually attended Rochester Seminary, and was ordained in 1918. He was a very active servant of God, and was richly blessed as an evangelistic pastor of Hilda, Leduc, Trochu, and Olds and of Emmanuel Church, Portland, Oregon, which he left in 1937. He is now devoting his time to educational work in the German church; organizing the Bible Schools of Alberta and Saskatchewan, which are conducted each winter, and helping in similar work in individual churches. For a time, Rev. R. Kujath remained pastor of Calgary Church, which increased to 55 members. At the same time he was pastor of Camorse, Forestburg, Craigmyle and Bethel. Then in 1937, he became pastor of ~~the~~ flourishing church in Regina.

Some details concerning other churches in Alberta will be of special interest to individuals in those districts. Forestburg was organized by Rev. Mr. Baetig, in 1914, when pastor of Wetaskiwin. He was succeeded by Rev. F. A. Mueller, 1917; Rev. A. Knuat, 1923; Rev. H. Schatz, 1934, when a new church building was erected. Its membership was then 115. The Hilda Church was organized by Rev. F. A. Mueller in 1910. Its field extended north and south of Irvine, a town east of Medicine Hat. A church was built in 1911. At one time the location was called Josephburg. The following pastors served this church: Revs. H. W. Grage, 1912; A. Knaut, 1914; E. P. Wahl, 1916; J. R. Matz, 1922; G. Palfeniet, 1928; Otto Fiesel, 1934-37. The Medicine Hat Church started in 1917. The membership in 1930 was 110. The pastors have been: Revs. C. F. Dallmis, 1917; V. Wolf, 1921; J. Schweitzer, 1925; Franz Adler, 1928; N. A. Christensen, 1935.

The Craigmyle church was organized by Rev. G. Bionert in 1916, while he was engaged in evangelistic work. Mr. Fred. Benke served this church as a student in 1916, and became its pastor. In 1920, a church was built. He was succeeded

by Rev. G. Schroeder, 1926; Rev. J. Wienbender, 1928; Rev. A. Kujath, 1933. The largest membership was 81.

Rabbit Hill, after the ministry of Revs. Mueller and Hagar, was served by Revs. Philip Daum, 1924; C. B. Thale, 1928; Berthold Jacksteit, 1934; and Henry Schatz, 1936, the present pastor.

The Leduc Church I, is still one of the largest churches of the northern Conference. In 1931, there was another gracious revival, when 90 were added by baptism. It has engaged the labors of the following pastors: Revs. F. A. Mueller, George Schunke, F. Hoffman, A. Orthner, G. H. Bienert, E. P. Wahl, Philip Potzner, Philip Daum. Rev. E. Gutache has been pastor since 1937. The second Leduc Church, using the church building erected during the pastorate of Rev. A. McDonald, when it was an English-speaking church, was organized by Philip Daum, in 1927, with 18 members. The pastors have been: Revs. C. B. Thule, 1929; E. P. Wahl, 1932; B. Jacksteit, 1937; Henry Schatz, 1936, who is the present pastor.

Mention should also be made of the following churches. Glory Hill was served at first, and for a long time, by Rev. E. Wolf, who was followed by Revs. J. Knechtel; Weisser; F. A. Mueller; F. W. Benke; C. Martins; G. W. Rutsch. The present membership is 128. The Frudental Church, after the pastorate of Geo. Kujath, had Rev. Albert Itterman as pastor until 1937. The Bethel Church was organized from this church in 1932. Rev. F. Alf has just settled as pastor. The Trochu Church had as successors of Mr. Kujath, Revs. J. Karchel, 1925; E. P. Wahl, 1928; J. Bröder, 1933; Rev. Otto Fusel is the present pastor. There are 140 members. The Wiesental Church, after Rev. F. A. Mueller, was served by Revs. Franz Arthur, Geo. Gassner, Philip Daum, C. B. Thal. The present fine church building was erected in 1921. Rev. Fred. Benke, is at present pastor, living in Wetaskiwin. There are 143 members and many English-speaking people are in the audience. It is in a prosperous condition.

BRITISH COLUMBIA

The first German Baptist missionary to open work in British Columbia, was Rev. A. Hager. He went to Prince George during a boom just after the Grand Trunk Pacific railway had passed through to Prince Rupert. The church was organized in 1916. The expectation of growth did not materialize

and the church has not made great growth; but Mr. Hager, though his health has failed and his voice has gone, continues to labor with the church, having passed his four score years. He is still the "genial pastor". Rev. H. Rumpel gave much help to the church until his death.

In Vancouver, Revs. Kujath, Bloedow and Hager held evangelistic meetings during the 1920's in an effort to rally German Baptists together. In the summer of 1927, Rev. F. W. Mueller, son of the pioneer of Alberta spent a summer as a student, and in 1928 became pastor. The church was organized with 19 members in 1927. A building was erected with seating for 250, by the General Missionary Society. Success attended this effort from the beginning. They were compelled to enlarge to accommodate a growing congregation. Their membership is 312. Rev. J. Sweitzer succeeded Mr. Mueller, and Rev. E. Fenske is the present pastor. Kelowna has also shown good progress. Revs. F. A. Bloedow and N. Christensen held evangelistic services here in 1933. In 1935 Rev. H. Rumpel gave the cause devoted service. A revival was experienced. German families moved in and there now is a church of 91 members. A church building was erected in 1937.

CONCLUSION

Mr. Benke has recorded the facts concerning the progress of German Baptist Churches in Western Canada, but the writer of this book feels compelled to add a word of tribute to the group. There is no body of Christians who have been more aggressive and successful in building up the Kingdom of God in Western Canada than the German Baptists. They are entering every German settlement, making an effort to win their people to a vital connection with Jesus Christ as Saviour and Lord. They have been most successful in making converts and bringing them into the church. They have baptized more than 4,569 since they began their labors, in 1886, and have 5,436 members in 48 churches. Though they received many members from immigration, their membership is not 200 more than the number baptized. They still press into new sections of the West. For example: Rev. F. Benke, when pastor of Glory Hill Church, went to Onoway, where one or two Baptist families lived; he at first held services in houses, then in a vacant hotel, until finally a church building was dedicated. His audience was cosmopolitan. At the dedication of the church, there were present English, Danish,

Russian, Polish, Jewish and German people. The service was trilingual: English, by Rev. F. Benke; German, by Rev. R. Kujath; Russian, by Rev. C. Martin. Several were baptized and a church formed. The German Baptists have entered the Peace River district, forty miles west of High Prairie, at a place called Valley View. The Rev. Daum visited there in 1934, and organized a church of 11 members. A number of conversions have been experienced, and members are very zealous. A church building is being erected. Rev. E. P. Wahl visits there occasionally, but they carry on without a pastor.

German Baptists from the dry belt have settled near Innisfail, Alberta. Rev. P. Daum visited them at their request, and brought to them and their unsaved neighbors the gospel. He baptized several converts. Rev. F. Benke organized a Sunday School and church. Students from Rochester spend the summer months with them, but Rev. E. P. Wahl has this church under his care. Lashburn, Saskatchewan, has had a similar experience because of settlers coming there from the dry belt.

BIBLE SCHOOLS

For years they have been gathering their young people to the number of 50 or 60 for 10 to 14 weeks each winter, that they might be trained in church work and instructed in the Bible. A teacher is brought in from Rochester and other points, but local pastors chiefly are the teachers. One of these schools has been held in Alberta and another in Saskatchewan. The churches have prospered greatly by having young people fitted for activity in the church. Rev. E. P. Wahl is devoting his time in building up these schools and is assisted by Revs. F. Benke and R. Kujath. A property has been purchased in Edmonton South and a permanent building is to be erected to accommodate the schools; as a residence for students and for class rooms. This college was opened for residence and classes, November, 1939. Fully 81 young men from churches in the Provinces have entered Rochester Seminary. They have not all graduated or entered the ministry, but 60 of them are in the ministry and nearly every church in Western Canada has a pastor who was converted in Western Canada and trained at Rochester. For several years there have been more students in Rochester Seminary from this Canadian Conference than from any other. This year (1939) two-thirds of the students are from Western Canada. This is an indication of the spiritual vigor of these churches. Nearly all of their

services are conducted in English. They are most happy in enjoying a spirit of unity that is a source of strength. No doctrinal questions have entered to divide them. They still can sing:

We are not divided,
All one body, we
One in hope and doctrine,
One in charity.

The fact that their pastors are all from one school, where many of them studied together has helped to maintain true brotherliness and comradeship.

The following quotation explains their relationship to the Baptist Union of Western Canada. Though separated organically, there is not a discordant note and we work side by side, as one people:

"From 1902 to 1920, the German Baptists of Western Canada received 50% of their missionary support from the Baptists of Western Canada and sent 50% of their missionary gifts to the treasurer of the Baptist Union. This arrangement was discontinued in 1920. At times it was considered unsatisfactory by the leaders of the Baptist Union of Western Canada. They desired that the German Conference come 100% into the Baptist Union or else separate entirely from it. After due consideration by the German churches, it was considered not expedient to agree to the demand, but rather to remain with the General Conference of the United States of America. Thus the German Conference was no longer a unit of the Baptist Union. No longer do the German churches contribute to the Baptist Union, nor do they receive any financial support from it. One thousand dollars which the Union received from Eastern Canada for German missions, is paid over to the treasurer of the German Missionary Society and used in the work.

"The German Baptists have grown to be a strong, virile religious body in Western Canada, and are enjoying a steady growth year by year. They have large, well equipped church buildings in the cities of Winnipeg, Regina, Edmonton, Vancouver. Their first mission was opened in 1885. Today they have 48 churches with 5,436 members."

HISTORICAL STATISTICS OF THE GERMAN BAPTISTS OF
WESTERN CANADA

Name of Church	Organized	Members		LIST OF PASTORS
		First	1939	
MANITOBA:				
Minitonas	1928	28	353	Rev. Robert Jacksteit 1929-31; John Luebeck 1934-39; Richard Schilke 1939-
Moosehorn	1918		32	J. P. Rempel; A. Karlenzig; F. A. Bloedow; Philip Daum 1936-
Morris	1896	25	209	Rev. George Burgdorff 1896-99; Adolf Baettig 1899-1904; A. Litwin 1904-06; Albert Karlenzig 1906-20 and 1923-25; Philip Daum 1920-23; G. P. Schroeder 1925-30; Gottlieb Ittermann 1930-34; Edmund Mittelstedt 1934-
St. Rose	1930	50	63	Rev. John Luebeck 1927-29; H. Penner 1929-30, F. A. Bloedow 1930-36; Philip Daum 1936-
Winnipeg	1889	29	421	Rev. F. Petereit 1886-93; W. H. Mueller 1894-; Wm. Schunke 1898-1907; F. Hoffmann 1907-11; J. A. H. Wuttke 1912-20; J. Leyboldt 1920-25; John Luebeck 1926-29; H. P. Kayser 1929-34; A. Fehlberg 1934-37; O. Patzia 1937-
Whitemouth	1906	57	107	Rev. J. P. Rempel 1906-08, 1913-1917, 1926-28; A. Knopf 1908-9; F. Mindrup 1910-12; Philip Daum 1918-21; A. Karlenzig 1922-; W. Derksen 1922-25; G. P. Schroeder 1929-30; John Luebeck 1930-34; E. E. Bonikowsky 1934-36; G. Palfenier 1937-
SASKATCHEWAN:				
Burstall	1924	11	42	Rev. Grage 1913; Wegner 1918; H. Hoch 1919; A. Litwin 1918; V. Wolf 1922; N. A. Christensen 1924; A. K. Bandzmer 1929-34; J. Weinbender 1933-36.
Ebenezer	1889	20		Rev. F. A. Petereit 1889-91; J. A. Brucks 1891; J. Sorn 1894; J. Hager 1899; R. Fenske 1901-4; F. A. Bloedow 1905-11
The church divided..	1911			
East Ebenezer		90	195	O. M. Pioch 1912-13; C. F. Zummach 1913-16; E. Wolf 1917-20; F. Othner 1920-22; G. W. Rutsch 1923-25; John Luebeck 1926; S. J. Fuxa 1927; O. Ratschkowsky 1928; A. K. Bandzmer 1929; G. Schroeder 1930-34; August Rosner 1934-39.
West Ebenezer		97	135	O. M. Pioch 1912-13; F. Alf 1913-14; A. Knopf 1915-17; E. Wolf 1917-18; A. Rösner 1918-22 and 1935-37; John Luebeck 1924-26; S. J. Fuxa 1926-27; E. Wuerch 1928-33; William Hoover 1934-35; John Kuehn 1937-
Edenwald	1886	9	111	Rev. F. A. Petereit 1896-; C. Poehlmann 1891-94 and 1905-08; R. Fenske 1894-98; J. Pekrul 1901-02; O. W. Brenner 1904-13; Bok 1914; W. A. Zeckser 1915-17; J. Rempel 1917-20; A. J. Milner 1921-25 and 1931-32; E. S. Fenske 1926-29; J. Kepl 1932-35; A. Weisser 1939-

Name of Church	Organized	Members		LIST OF PASTORS
		First	1933	
Esk	1927	16	34	Rev. E. J. Bonikowsky 1927-32 and 1936-39; A. Fehlberg 1933.
Fenwood	1907	48	72	Rev. R. Fenske 1907-10; J. Bruse 1912-17; H. Uhle 1918; A. Berndt 1919; J. A. Rempel 1920-23; E. S. Fenske 1925 and 1929-31; E. Wuerch 1934-36; J. J. Wiens 1938-
Glidden	1920	20	40	Rev. A. Litwin 1920; N. A. Christensen 1905; E. J. Bonikowsky 1927; J. Weinbender 1931-
Homestead	1918	32	30	Rev. F. Alf 1918-23; John Luebeck 1924-25; S. J. Fuxa 1926; E. Wuerch 1930-32; Wm. Hoover 1935; A. Rosner 1937-
Leader	1919	10	16	Rev. Miller 1910-13; Grage 1914-15; Wegner 1915-16; A. Litwin 1919-20; H. Koch 1920-21; Neufeld 1924-26; A. K. Bandzmer 1928-30; J. Weinbender 1933-36.
Lemberg	1894	18	20	Rev. Petschke 1899; J. Pekrul 1901-5; R. Fenske 1908-11 and 1930-35; O. Brenner; Aug. Kraemer 1911-14; G. W. Pust 1914-20; R. E. Reschke 1921-24; John Schweitzer 1925; C. B. Thole 1927-28; Willy Luebeck 1929; F. Fenske 1930-35; E. Wuerch 1936-36.
Lockwood	1918	28	46	Rev. J. Lippert 1918-20; F. A. Bloedow 1921; A. Litwin 1922-24; John Schmidt 1925-26; S. J. Fuxa 1927-29; E. J. Bonikowsky 1929-32; A. Fehlberg 1933; G. Schroeder 1934-36; N. A. Christensen 1937-39.
Nokomis	1906	8	167	Rev. A. Litwin 1906-8; Otto Brenner 1909-10; R. Fenske 1910-16; Leo F. Gassner 1916-19; F. A. Bloedow 1919-22; John Schmidt 1922-26; S. J. Fuxa 1927-30; A. Fehlberg 1930-34; G. Schroeder 1934-36; E. J. Bonikowsky 1936-37; N. A. Christensen 1937-39.
Regina	1926	12	93	Rev. A. J. Milner 1926-28; J. J. Wiens 1928; A. Hager 1929; J. Kepl 1929-37; A. Kujath 1938-
Serath	1911	26	38	Rev. J. Pekrul 1911; A. Knopf 1912-14; A. Knaut 1915-17; F. Fenske 1917-28; Willy Luebeck 1932-33; A. Bibelheimer 1934-35; J. Weinbender 1937-38.
Rosenfeld	1911	23	140	Rev. Joseph Schlipf 1913-14; O. Eymann 1917-19; G. Ittermann 1924-26 and 1936; O. D. Wegner 1914-15; J. J. Kroeker 1920-22; H. Schatz 1926-34; G. Ittermann 1938-
Saskatoon	1930		20	
Southey	1906	15	138	Rev. C. Poehlmann 1 year; J. Pekrul 4 years; A. Knopf 3 years and later 5 years; A. Knaut 2 years; O. Ratschkowsky 2 years; E. R. Reschke 3 years; Willy Luebeck 5 years; A. Bibelheimer 3 years; J. Weinbender 1936-39.

Name of Church	Organized	Members		LIST OF PASTORS
		First	1939	
Springdale	1934	95	110	Rev. E. Wuerch 1928-33; Wm. Hoover 1934-35; John Kuehn 1937-
Yorkton	1910	31	125	Rev. F. A. Bloedow 1910-12, 1916-19 and 1933-34; Ansberg 1912-14; C. F. Zummach 1916; C. F. Dallmus 1920-22; O. Ratschkowsky 1924-28; G. Ittermann 1929-30; G. Schroeder 1931-32; A. Reeh 1935-37.
ALBERTA:				
Bethel	1932		126	Rev. A. Kujath 1932-37; R. Milbrandt 1939-
Calgary	1912	18	45	Rev. A. J. Schulz 1912-13; F. A. Mueller 1913; G. M. Bienert 1914-17; A. Hager-; A. Kujath 1926-37; R. Milbrandt 1939-
Camrose	1901	16	77	Rev. F. A. Mueller 1902-3, 1914-21; A. Baettig 1904-14; A. Knaut 1923-25; J. Toyne 1926-28; A. Kujath 1929-34; H. Schatz 1934-36; H. Waltereit 1939-
Craigmyle	1916	21	53	Rev. G. M. Bienert 1916-1919; Fred W. Benke 1920-23; G. Schroeder 1925-26; J. Weinbender 1928-31; A. Kujath 1933-38; R. Milbrandt 1939-
Edmonton	1900	17	324	Rev. A. Hager 1900-1912 and again at a later time; J. Knechtel; C. F. Zummach; A. Rosner; A. Kraemer 1926-
Forestburg	1914	21	71	Rev. A. Baettig; F. A. Mueller 1917-20; A. Knaut 1922-25; J. Toyne 1926-28; A. Kujath 1929-34; H. Schatz 1934-36.
Freudental	1900		228	Rev. F. A. Mueller 1900-13; A. Kujath 1914-25; J. Koschel; E. P. Wahl 1928-; A. Itterman 1930-; F. Alf 1939-
Glory Hill	1905		123	Rev. E. Wolf; F. A. Mueller on two occasions; A. Knopf; Fred W. Benke 1927-33; C. Martins 1933-34; G. W. Rutsch 1935-37.
Hilda	1910	25	136	Rev. F. A. Mueller 1912; H. W. Grage 1912-13; A. Knaut 1914-15; E. P. Wahl 1916-20; J. B. Matz 1922-25; G. Palfenier 1928-29; Otto Fiesel 1934-37.
Irvine	1910		15	
Knee Hill Creek	1903		30	The same pastors as the Trochu Church until 1936. Rev. G. Beutler 1936-
Leduc I.	1894 about	65	252	Rev. F. A. Mueller 1894-99; G. W. Schunke 1899-1904; F. A. Mueller again became pastor for several years; F. Hoffmann 1911-16; F. Orthner; G. W. Bienert; E. P. Wahl 1922-27; Philip Potzner; Philip Daum 1933-36; E. Gutsche 1937-39.
Leduc II.	1927	18	100	Rev. Philip Daum up to 1928; C. B. Thole 1929-32; B. Jacksteit 1934-36; H. Schatz 1936-
Medicine Hat	1917	20	60	Rev. C. F. Dallmus 1917; V. Wolf 1921; John Schweitzer 1926; Franz Adler 1928; N. A. Christensen 1935.

Name of Church	Organized	Members		LIST OF PASTORS
		First	1938	
Olds	1927	47	125	Rev. E. P. Wahl 1928-33; C. B. Thole 1933-36; G. Beutler 1936-.
Rabbit Hill	1892	17	56	Rev. F. A. Mueller 1893-97; A. Hager 1897-1901; E. Kneisler 1902-4; E. Wolf 1905-6; G. M. Bienert 1909-14; F. A. Mueller served on several occasions; Philip Daum 1924-28; C. B. Thole 1928-32; B. Jacksteit 1934-36; H. Schatz 1936-.
Trochu	1911	28	140	Rev. F. A. Mueller 1911-13; A. Kujath 1914-25; J. Koschel 1925-27; E. P. Wahl 1928-33; John Broeder 1933-36; Otto Fiesel 1937-.
Wetaskiwin I.	1896	27	82	Rev. G. Schunko 1900-4; A. Baettig 1904-14; F. Hoffmann 1914-17; Leo F. Gassner 1919-23; Fred W. Benke 1923-.
Wetaskiwin II.	1928	10	26	Rev. Fred W. Benke 1928-.
Wiesental	1909		135	Rev. F. A. Mueller 1909-; G. M. Bienert; Franz Orthner; Leo F. Gassner; Philip Daum 1924-28; C. B. Thole 1933-36; Fred W. Benke 1938-.

BRITISH COLUMBIA:

Kelowna	1933		94	Rev. F. A. Bloedow 1933; N. A. Christensen; H. Rumpel 1935; A. Krombein 1938-.
Prince George	1916		42	Rev. A. Hager; H. Rumpel 1938.
Vancouver	1929	19	341	Rev. F. A. Mueller; John Schweitzer; E. Wuerch; E. S. Fenske 1938-.

Compiled by Rev. Fred. W. Benke, B.D.

CHAPTER XVII

SWEDISH BAPTISTS

NOTE: This chapter is an abbreviation (approved by the writer) of an informing history, written by Rev. E. Brandt, B.A., of Prince Rupert. Mr. Brandt was converted in an Alberta Swedish Baptist Church and educated at Alberta University and Bethel College, St. Paul. He is one of several well-trained and useful pastors of English-speaking churches, which the Swedish churches of Western Canada have given the Baptist Union.

INTRODUCTION

Five hundred years before Columbus discovered America, the sea-faring Vikings had landed on these shores and named it "Vineland". Traces of this early discovery are meagre, but each year brings forth some new confirmation of the event. The first Swedish colony, on the continent, of which we have more definite record, settled along the Delaware River three hundred years ago. As the interior became better known and opened up for settlement, we find Scandinavians among the early settlers in considerable numbers, particularly in the valley of the Mississippi.

During this early period little was known of the Canadian West. It was not until two generations ago, or less that the Scandinavians began to arrive in large numbers. As late as 1901, there was a total of only thirty-one thousand in all Canada, including Danish, Icelandic, Norwegian and Swedish. By 1921, they had increased to 169,000. The 1931 census showed an increase in these figures to 228,049, divided as follows:

Danish	34,118
Icelandic	19,382
Norwegian	93,243
Swedish	81,308

Of this number, 6,557 are listed in Canadian census as of Baptist faith or adherents, divided as follows.

Danish	919
Icelandic	87
Norwegian	1,490
Swedish	4,061

65% of the Scandinavians register themselves as of the Lutheran persuasion, the State Church of these countries.

The first Swedish immigrants, to Canada, of which we have record, are six sailors, who suffered shipwreck on the Hudson's Bay, toward the close of 1860. Among these was C. O. Swanson, who settled in Waterville, Quebec, and as a citizen, sat on the City Council, five years, after which he was appointed mayor. He was later chosen by the Dominion Government to serve as Immigration Agent among the Scandinavians. In this position, Mr. Swanson was able to influence the settlement policy among his people more than any other man. He is probably largely responsible for placing his countrymen in the three Prairie Provinces, as pioneers of the virgin soil. A considerable number of these people are found in Eastern Canada and the Pacific Coast. Since we are dealing with Swedish work in particular, we will remember there were, at the last census 81,306 Swedes in Canada. However due recognition should be given to the fact that some of the earliest Christian workers among the Scandinavian Baptists were of the Norwegian race, as well as of the Swedish. As a race, Norwegians are strong Lutherans, therefore, from the earliest beginnings of Baptist work in Canada, both Norwegian and Swedish missionaries found themselves working primarily among Swedish settlers. *

EARLY BAPTIST WORK

The first Baptist Church in England was organized about 1640; the first in America, in 1639 and in Germany, 1834; in Sweden September 21st, 1848, when the Baptist Church at Hamburg, Germany, sent Rev. A. P. Foeresten to Sweden to baptize five candidates in the Kattegat, near Gothenburg. Frederick Olanitsson had previously been baptized by Rev. G. Oncken in the Elbe river August 1st, 1847. The five baptized in the Kattegat included Rev. Nilsson's wife, two of his brothers and two other believers. On the evening of September 21st, 1848, the first Baptist church in Sweden was organized, consisting of six members, in the home of B. N. Nilsson, in the parish of Landa. Thus we see the Baptist work in Sweden is of quite recent origin.

The first Swedish Baptist Church of America was organ-

ized in 1852, in Rock Island, Illinois, with eleven charter members. It is an interesting coincidence that the first Swedish Baptist Church in Canada, was organized in Waterville, Quebec, December 4th, 1892, but was dissolved in 1893. However, in 1903 Rev. J. H. Hunter, an English worker visited the field and a Baptist Church was again organized, thus although the Swedish Baptist Church was not long lived, it served as a nucleus out of which the English Baptist Church later took form.

The first Swedish immigrants to settle in Western Canada, as far as we find record, was a small group, including Mr. and Mrs. Peterson (of whom Mrs. Peterson was a Baptist), from Michigan, in 1874. Transportation was by boat over lakes and streams and by foot over the plains. Their first night in Canada was spent under the open sky. Finally the little company, with a combined budget of five cents, arrived in what was then the small town of Winnipeg. Little did they dream that this town was destined to become the gateway of the great West.

Among the many settlers of the West, at the opening of the century was a considerable number of Scandinavians, of whom some were of the Baptist faith. To reach these Baptists became the first concern of the Scandinavian missionaries, who at first were supported only by the Canadian Brethren. Little interest seems to have been taken by the Baptists of the United States (as far as we can learn) in these brethren who settled in Canada. Not until 1905, was sufficient interest awakened at the Swedish Baptist General Conference of America to appoint and send a missionary-evangelist, in the person of Rev. Fredrick Palmborg. Mr. Palmborg was an ardent evangelist and soul-winner and particularly suited to reaching scattered settlers, bringing spirit-filled messages from God's word. Through his ministry many were won for Christ and about a score of churches trace their early origin to his enthusiasm. During his time a closer co-operation was effected between the churches by the organizing of two Conferences: those of Saskatchewan, Manitoba and Ontario formed the Central Canada Conference of Swedish Baptists, while the Province of Alberta formed the Swedish Baptist Conference of Alberta. This was done in 1907.

Due to failing health, the Rev. Palmborg resigned in 1910, and Rev. J. P. Sundstrom of Muskegon, Michigan was called to this work with a particular view to superintending and organizing Swedish Baptist resources, in Western Canada. Mr. Sundstrom had fine administrative ability, and with years

of experience in denominational work, his leadership is reflected in the churches being brought into more intimate touch with the general denominational programme and closer to each other. But it is to be remembered that during this time, war broke out, and seriously interrupted the work of the churches. Difficulty arose over the question of military service among Swedish Baptists. One minister opposed military service and advocated a gospel of socialism, which was generally considered a serious attitude. The Pentecostal work was also making inroads into the Swedish work in churches. Two Baptist ministers left the fold for Pentecostalism, and a number of churches went over to the same movement in toto. Our ministers were inadequately supported. Due to the high cost of living, the limited circumstances of the members of congregations and the small allotment made from missionary funds, the work was very difficult. Prior to 1920, it seemed as though all would be lost. Mr. Sundstrom reports on this period, that he almost shudders when he looks back "To think how near we were to total collapse." This active minister resigned in 1922, due to failing health and was followed by Rev. J. Paul Erickson, who came from the State of Washington, having served as general missionary and young people's worker for the Swedish Baptist Conference of Columbia (North Idaho and Washington), Mr. Erickson came to Canada in the prime of life, with vigor of body, spirit and intellect. He was of a fine, congenial disposition and did his work with spirit, devotion and vision.

A problem that faces the Swedish Baptists, as they become more truly Canadian citizens, is whether their identity should in time be merged with that of their brethren of the English races. The American Swedish Baptists. At present the tendency of the former is toward maintaining their independence within the Northern Baptist Convention. Even the younger men, take this stand quite strongly. This will be reflected in the churches as the Swedish Baptists of Canada read the American literature, and call most of their ministers from that organization. It is not only that "blood is thicker than water", but also that there is a growing appreciation of the fellowship established with the years; a love of their own institutions and a great appreciation for the uniform evangelistic note in their churches. They also fear that they will be lost in the great body of the Northern Baptist Convention, so they desire independence. Whether this influence will be strong enough in Canada, remains to be seen. If the American Swedish brethren take a vital and big-brother attitude to-

wards Canadian Swedish work, the Baptist Union of Western Canada will probably play the same role in Convention with the Swedish Churches here.

During Mr. Erickson's superintendency, a policy was referred to as the "building in process" for the non-English groups, and this was advocated, looking toward the larger united and strong Baptist denominational cause in Western Canada. To Swedish Baptists, this looked like a loss of independence—would their own institutions remain intact, under such conditions, was their question—how would it effect their fellowship with brethren in the United States? These are vital ties and cherished fellowship has grown with years, through literature and the ministry. Whether the present policy, born of necessity, that brings into the membership of Swedish Canadian Churches those of all language groups, will gradually cause the Swedish Churches to deviate from the present trend depends largely on how strong a fellowship can be created on non-racial lines and how cherished will be the institutions of their organizing genius.

THE LOCAL CHURCHES

Turning our attention directly to the work of the local churches, their origin and general conditions, we shall look first at MANITOBA (where the first Swedish Baptist Church of Western Canada was organized in 1894).

As previously stated: the Winnipeg Church was organized under the direction of Rev. Martin Bergh, a young, enthusiastic man from North Dakota. His ministry has always been characterized by a strong evangelistic note. He was destined to have a hand in much that was undertaken among the Scandinavians of the West over a long period of years. Being of Norwegian birth, he applied himself to ministering among all the Scandinavian races with efficiency and vigor. To this day (1939), he continues to take an interest in the work and holds, among other offices, a position on the Board of Control of the Alberta Baptist Bible Academy. In the fall of 1885, Rev. N. L. Stolberg was called to serve the Winnipeg Church and also act as general supervisor of the whole Scandinavian Baptist work in Canada. Mr. Stolberg's support was shared equally by the church, the Women's Missionary Society of Manitoba and the North West and American Baptist Home Mission Society. The site of a church was chosen in 1895, and purchased at a cost of \$1,000. Shortly thereafter, the Grant Memorial Church was erected, with funds raised in

Ontario, in memory of Rev. Alex. Grant, for many years pastor in Winnipeg among Canadian Baptists. The Grant Memorial Church is a monument to his interest, as well as an indication of the fine Christian brotherhood found among the Canadian Baptists.

It is interesting to note how great was the movement of Scandinavians through Winnipeg in these early days as is reflected in church records of the period from 1894 to 1896. In the *Svensk Standard* of February 7th, 1928, a summary appears as follows:

Baptisms	90
Received by letter	87
Reclaimed	10
Confession of Faith	16
Making a total of	203

Removals were mostly by people going further west and settling. The records show:

Prairie homesteads	92
Excluded	36
Dropped from membership	4
Making a total of	132

By the end of 1906, there were but 47 members. Just prior to the war of 1914-1918, about 80 or 90 members returned. During the war, many left Winnipeg for the surrounding country. The aftermath of the war among the young people was devastating to the church life, insomuch that two years following the war, the church existed almost in name only. A few faithful souls held things together until refreshing returned. Rev. Mr. Zethervall labored faithfully in reconstruction work. Following him, Rev. O. R. Gunnerfelt, who had come to Canada some years earlier, as a young immigrant, was converted and baptized, and returned to shepherd the flock in 1925. Since then the church has taken on a stability not known in earlier periods, and continues today with promise. Rev. P. M. Meyer, an early immigrant and member of this church is serving with wisdom and success. The last year book shows a membership of 70, with five baptisms during the year.

There are other records concerning Swedish Churches in Manitoba. On July 18th, 1895, a Swedish Baptist Church was organized in a district known as "Scandinavia", about twenty miles out from Minnedosa. Rev. E. Hindroff's name

will always remain with it as of primary importance. He has served this church on three different occasions and over a number of years. The last year book report gives a membership of 95, with 19 baptisms during the year. Missionary A. Anderson, in 1905 visited and conducted meetings in a school house, north of Winnipeg 50 miles, in the district of Teulon, where there is a number of Scandinavians. He organized a Sunday School, and started prayer-meetings before leaving. January 3rd, 1907, Rev. Fred Palmborg and Rev. K. A. Johanson visited this field and started the Swedish Baptist Church with 12 charter members. Rev. A. J. Peterson organized a Baptist Church with 12 charter members in Tyndale on January 30th, 1904. A Swedish Church was also organized with 8 charter members in Sprague, Manitoba, on February 6th, 1905.

SASKATCHEWAN

The Midale Swedish Baptist Church was organized October 25th, 1903, with 18 charter members. Two of these families came from Rutland, N.D., one from Wheaton, Minn., and seven or eight families from Alexandria, Minn. Among the families coming from Alexandria was Mr. Ole Sutherland, who became the prime mover and leader of this Christian work. He served as an unsalaried pastor when the church was organized. Throughout the years, this congregation has contributed much to progress in Swedish Baptist work. Today (1939), the membership numbers 160. From this field have come a number of young people who have entered the Christian ministry. This field is at present being served for the second time by Rev. G. S. Fryklund, who served the Wadena Church in the interval.

A number of Scandinavians settled in the Wadena district, quite early, for in 1905, Rev. Fred Palmborg visited here and conducted a meeting in the home of Mr. and Mrs. Julien. Several very good meetings were conducted by Mr. Palmborg after this date. In the summer of 1907, P. Alfred Peterson, then a ministerial student in Brandon, was secured as student-pastor. He baptized three people during the summer. Before Mr. Peterson returned to college, lots were secured for the building of a church. Rev. F. Palmborg came to the field (shortly after Mr. Peterson left). September 2nd, 1907, the church was organized. A. Helge Johnson, of Brandon College served this church, possibly during the summer of 1909. Rev. John Berquist came there later and remained until 1917, during which time the church building was erected.

The following men have served as pastors of this church:

Rev. P. M. Meyers
John Nyström
David W. Larson

F. S. Fryklund
G. A. Magnuson
and Rev. C. A. Johnson

is at present ministering here. Membership now stands at 95, with steady progress reported.

The church of Kipling, Saskatchewan, was not organized until August 4th, 1920, although Scandinavian Baptist families have been living here since 1903. Rev. Ole Larsen visited this field as early as 1909, and found a few stable but scattered Scandinavian Baptists. Rev. J. P. Sundstrom was present at the organization of the church. The last report gives a membership of 65 with 14 baptisms, so progress there is good.

Strasbourg was settled as early as 1906 by a number of Scandinavians who began Christian activity. Probably the first Baptist among them was Mrs. P. R. Lundell, who arrived on April 14th, 1906. Rev. Mr. Hofstrand visited the field that year, and organized the Sunday School. Mr. Freeman kept this S. S. going. Christian missionaries visited the field from time to time and for a number of years carried on the work in conjunction with the work at Stockholm, 125 miles away. This arrangement was not altogether satisfactory, and was not conducive to progressive work. When Rev. G. P. Mollberg was in charge, a church was organized, June 24th, 1921, with 19 charter members, in the home of Mr. Forsman. Mr. Mollberg continued to serve this field, together with the Stockholm Church until 1926, during which time twenty confessed Christ through baptism. Since many in this community did not understand Swedish, services were rendered in English. A few years ago this church withdrew from the Swedish Conference, and is now listed among the Canadian churches. The last report book, gives 89 members. The Swedish Baptist Church at Stockholm was organized on July 5th, 1914, with thirteen charter members. Rev. J. P. Sundstrom was present on this occasion. This church has not received full-time attention from any worker in recent years. Students have served it during the summer months, and at other times a minister has visited it on regular occasions.

Here are some details concerning other Swedish Churches in Saskatchewan. In the district of Bagley, several miles north of Melfort is to be found a settlement of Swedes, who came direct from Sweden, and are of the Baptist Faith. Through the influence of Rev. J. Berquist, who went there

without definite support (at Rev. J. P. Sundstrom's suggestion), a Baptist Church was organized July 31st, 1921, with 18 charter members. The Little Woody Church was organized by Rev. J. P. Sundstrom and Rev. G. P. Mollberg, January 4th, 1914, with 12 charter members, who had formerly belonged to the Midale Church. This district has been left for periods without spiritual ministration from preaching brethren. Trossacks was visited in January, 1910, by Mr. P. Hultgren of Midale. Several conversions resulted and Christians were brought together in fellowship. Mr. Sutherland and Rev. J. P. Sundstrom visited the field June 28th, 1910, and organized a church, with 27 members. Since that time, the Pentecostal movement has entered the community, and has taken over the church in toto. A Swedish Baptist Church was organized at Canwood, November 24th, 1912, by Rev. J. P. Sundstrom, with ten charter members. In the 1921 year book, Mr. Sundstrom lists this church as going out of our hands and becoming Pentecostal. This shows the need for more pastoral care in connection with isolated Swedish Baptist Communities.

ALBERTA

Rev. Martin Bergh first organized Scandinavian Baptists in Winnipeg, and was the first Scandinavian Baptist missionary in Alberta, in 1894. While serving the Winnipeg Church, he found time to make two visits to Alberta (1894). He resigned from the Winnipeg Church in 1895, and left in June for Grand Forks, N.D., to become pastor of the Norwegian Baptist Church. Before leaving Canada, however, he made a trip with his bride, visiting a number of places, among them Calgary, where considerable success was recorded. Either on this trip or earlier, he had visited Burnt Lake, and described the services as splendid and successful. When Martin Bergh came to Wetaskiwin, during these years (1894-5) he reported no Baptist work. However, he held some meetings among the Mission Covenant people, who had arrived shortly before from the eastern United States. There was one Swedish Baptist in the town, commonly known as "New York Swanson". Rev. Bergh conducted services in his home during these visits. He also held meetings southeast of Wetaskiwin, going as far as Asker and Water-Glen.

While Rev. Stölberg was pastor of Winnipeg, he made two visits to Alberta—1895 and 1898. He organized a Sunday School in Calgary on his first visit and a Sunday School at Red Deer, and baptized a convert at Wetaskiwin on his second

trip. The next development in Alberta was when Rev. N. J. L. Bergen (who had served the Hilltop Church since 1898), was appointed missionary for Alberta. January 12th, 1900, we find him in Red Deer and Burnt Lake, working among the Scandinavians, during the winter and spring. According to a report in the *Nya Wecho Posten*, of March 28th, 1900, he organized a Scandinavian Baptist Church April 22nd, 1900, with 11 charter members. Thus the Swan Lake Church (as it was then known); was the first S. B. church organized in Alberta. Among the early pastors of this organization are John Halverson and later Rev. Alfred Ohman. The last report (1933), lists 9 members.

The Wetaskiwin district attracted the Scandinavian settlers in considerable numbers, particularly the large and fertile district to the south-east. The first Swedish Baptists to settle here were Mr. C. O. Quist and Mr. Sederstof, both of Brooklyn, N.Y.. Mr. and Mrs. Sederstof returned to Brooklyn before any Christian work was begun. We find N. J. L. Bergen in this district in 1900, working enthusiastically among new settlers, who were to be found in considerable numbers. Such success did he have that by June, 1900, a Swedish Baptist Church was organized in the home of Mr. and Mrs. C. O. Quist, with 32 charter members. Thus in a humble, two-roomed cabin, with unplanned boards for flooring and a sod roof, came into being an organization, bringing together the Scandinavian Baptists from a large area, including Meeting Creek to the east, Battle Lake to the south, Crooked Lake to the north and Wetaskiwin to the west. They could meet as one body only on special occasions. A small lake on Mr. Quist's land served as a baptistry for many converts in those early days. It was given the name Enon Lake. The church was built later on a hill one half mile north of Enon Lake and named Enon Heights. The question of building a church came up—three places were mentioned and material was brought to John Anderson's farm but it was finally decided to build at Enon Heights. This church is now in the town of New Norway, having been twice moved.

In 1926, the southern end of the field erected a building of their own, known as Fridhem. This was made possible by a gift from Mr. C. W. Peterson, a charter member of the Battle River Church. It had been the plan of Mr. and Mrs. Peterson (both loyal and ardent Christians), to make a trip to Sweden, when Mrs. Peterson suddenly passed away. The trip was therefore cancelled, and Mr. Peterson decided to devote the money to the erection of a chapel where people could come



A GROUP OF UKRAINIAN MISSIONARIES

Front Row: Left to Right

Mr. N. Shelpuk, Winnipeg; Rev. Ivan Shakotko, for twenty-five years a missionary in Saskatchewan, now pastor of the Detroit Ukrainian Church, Michigan; Rev. Ivan Kmeta, Saskatoon.

Back Row: Left to Right

Rev. J. Prychodko, Willingdon, Alberta; Rev. Peter Kindrat, Northern Saskatchewan; Mr. Eli Shakotko (elder of the Lizard Lake Church); and Rev. Y. Diduk, Edmonton, Alberta.



HUNGARIAN CONGREGATION AT WAKAW, SASK.



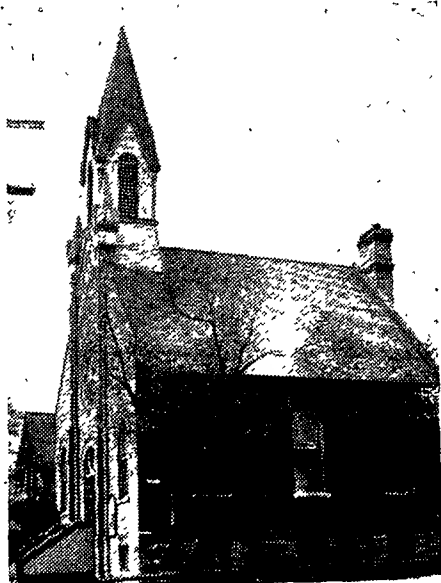
EARLY SWEDISH MISSIONARIES

From left to right:

Top—A. Ohman, C. Widen, T. O. Wold.
Lower—N. L. H. Bergen, M. Bergh.



REV. HANKDALEN



NORWEGIAN BAPTIST CHURCH, WINNIPEG

to worship God. This building, a long felt need, stands as a monument to the faithfulness and devotion to the Lord's work of this good man and his wife.

During its history, the Battle River Church has experienced joys and tribulations. As new churches were organized, the mother church felt her loss. Thus in 1906 it had 52 members but by 1910 there were 32. In the meantime 25 had gone out to organize at Water Glen. The last report in 1936, gives membership at 50.

The work in Wetaskiwin City can be traced to the visits made by Rev. Bergh in 1894-5, when he conducted the first meetings among the Mission Covenant people, in the home of Mr. Swanson. In 1900, Rev. Ohman and Rev. Sissel came to Wetaskiwin to conduct a Bible Conference. They were entertained by John Anderson and E. Simonson. Rev. Martin Bergh returned from the United States to Canada, February 1903, as missionary to Norwegians and Danes. In 1904, together with Rev. C. W. Widen, of the Battle River Church, he organized the Ebenezer S. B. Church. While serving this new organization, he also took time to make a number of visits to Calgary, and by the end of the year (1904), left to take up work there. In the meantime, Rev. Gust Carlson from Minnesota, came to Wetaskiwin. He continued about two years, serving in addition the Nashville Church, Crooked Lake and Pigeon Lake. The church in town seems to have grown weak and finally ceased to function. I am in doubt as to whether this church really "died", although the church was organized anew on March 1st, 1908, without reference to earlier activities. Rev. N. J. L. Bergen and Dr. C. C. McLaurin were the ministers present on this occasion. There were 19 charter members in the organization, which took place in their present (1939) building. This building had been erected by the Presbyterians, who had made an attempt to do mission work among the Swedish people. Upon their failure, the building was purchased by the Baptists.

Following Rev. M. Bergh and Rev. G. Carlson, who served the earlier organization, the district has been served by Revs. B. Berger, N. Ritzen, I. E. Lindquist, Helge Johnston, J. A. Wingblade, N. G. Person, P. M. Meyers, and C. J. Seaquist, the present pastor. For a time it seemed that this work would cease, there being hardly any members remaining shortly after the war. However, God blessed the work, and so ordered that some help arrived at a critical time. I wish I could speak my heart to some men concerning their influence for good, in my own life, at a time when they considered the battle lost.

The seed sown humbly and in failing faith was to grow by the power of Christ. Young men and women newly won for Christ took up the work and carried on. Out of the young people from the one church and from a period covering only a few years, four are in the Christian ministry today; one is a professor in a Christian college, and several are following the same course, preparing themselves for Christian work. In addition to the above mentioned four, one man has come from the Nashville Church and entered the ministry. The present membership is 104. The Crooked Lake Church, which in 1922 united with the church in Wetaskiwin, was organized in 1902, with 7 charter members. When this church united with Wetaskiwin, there were 15 members enrolled. It is from this field that two of the young ministers came and also the college professor. This is a large Scandinavian centre, at which work is being carried on from Wetaskiwin. Local members conduct Sunday Schools, and throughout the years the ladies have done nobly in promoting the cause.

There are other churches in this neighborhood. Nashville Church, nine miles out from Wetaskiwin, was organized March 7th, 1905, with ten charter members, by Rev. Gust Carlson, who was also serving at Wetaskiwin. He was called as pastor, and continued until May, 1906, when Rev. Alfred Ohman was extended a call. Throughout the years, Sunday School has met regularly and performed a good ministry. This work is now being carried on jointly with Wetaskiwin and from it have come much inspiration and help. They are not only self-supporting, but have also given more to missions than to current expenses in 1938. A church known as Pigeon Lake Baptist Church was organized west of Wetaskiwin in 1908. There is a large Swedish settlement in this area, but the work did not continue independently for long. The Brightview Baptist Church (Canadian) was organized the following year, and was served by Swedish Baptists (H. F. Widen being the first student pastor). Rev. J. A. Wingblade, coming as a young man from the United States, became pastor in 1909. Through his ministry the church gained much strength, and as the Brightview work extended farther west there seemed no need for duplication at Pigeon Lake.

In Camrose a S. B. church was organized in 1903, as Stoney Creek Church (before there was a Camrose), with 7 charter members, under the direction of Rev. Alfred Ohman, then the Provincial missionary for Alberta. After the railway was built and Camrose town arose, the church was recognized as

Swedish Baptist Church of Camrose. Rev. T. O. Wold was called as pastor. A strong Sunday School was organized, and for many years the work prospered. After Mr. Wold's resignation Henry F. Widen, a student of Brandon College, for a time ministered to the Swedish church. For ten years, only Swedish was used, but after that an occasional English service was conducted, to reach the general public. In 1915, the English Baptists organized a church and worked in co-operation with the Swedish, under J. A. Nordlund, a graduate of Brandon, as a bi-lingual preacher. Eventually this co-operation extended to an amalgamation, and today there is but one Baptist church in Camrose, it being in the Canadian Convention. However, the Swedish people continue to take an interest in the Swedish Convention work although they are not official delegates thereto.

While Rev. T. O. Wold was serving the Camrose Church, he visited among other places the Killam district, where he found a number of Scandinavians, particularly Danes, of the Baptist faith. In November 1906, he organized Prairie Park, with six charter members. He continued ministering here until 1908, when Rev. A. Paulson, pastor at Camrose, followed up the work in Killam. Through the years, this work has grown into a very promising cause, with large surrounding districts, that offer possibilities. The splendid Christian fervor that has characterized this work is of the finest type and accounts for its effective ministry. The first minister to serve this church full time was Rev. Banke, 1914. Others who have served are: Rev. Stabell, Rev. Nesterud, Rev. Martin Bergh, Rev. Alex. Johnson, Rev. Carl Levin and Hugh Campbell. There has been steady and healthy growth from the start in this church which today reports a membership of 115. The church building is in the town and the present pastor is Rev. D. Miller. All services are conducted in English.

The Water-Glen district was settled by a large number of Scandinavians from the United States and Sweden. This excellent agricultural community, with its lakes and wooded areas, naturally attracted newcomers. This church was organized in 1910 with 22 charter members. The ministers present were Revs. J. A. Wingblade, A. Paulson and Ritzen. The last named was called to serve the church as pastor from the beginning. Since then it has been served by Revs. W. A. Wingblade, I. E. Lindquist, E. Hindorff, Alfred Larson and shorter terms by students. Recently this church has tried to share a minister with the Battle River Church.

In 1906 Martin Bergh organized a church in Calgary, and baptized 14 people. While he was there (almost three years), he built a combined chapel and parsonage. Before leaving, he turned this over to the Baptist Union, so that the property might be conserved. Rev. E. J. Holm and Rev. J. E. Lindquist followed Mr. Bergh in quick succession, but Holm moved to the Czar district and became a homesteader, while Lindquist became pastor of Wetaskiwin. The Scandinavian cause, in Calgary, was for a time abandoned and when Rev. Ole Larsen came to Calgary, there was no Swedish Baptist meeting house. Therefore, he reorganized the church that year. For some time there seemed promise, and in 1913, 25 members were enrolled, but by 1916, only 11 members registered. Although a good building was acquired and is still in possession of the Swedish Baptist Conference, little prospect has been forthcoming for permanent work. The building was used by a Danish Baptist church, under the ministry of Rev. T. Fredman, a beloved fellow worker for three years, 1930-33.

The first Swedish Baptists to visit Edmonton were Rev. M. Bergh and later Mr. Stolberg, before the turn of the century. Visits were made at various times, shortly after 1900 by missionaries. During the summer of 1907, Student A. G. Anderson served in Edmonton; Mr. Wold followed him in the fall of 1907, but left in December. After this the Rev. Bergen ministered and a church was organized in 1909, with 14 charter members. Thus we see that at times the work seemed to flourish, although it has never been stable. A fine church building was erected, and by large grants from the mission treasury, the work was carried on for years with Rev. Tharnquist as pastor. Today the building is rented to other organizations, and no Swedish Baptist cause exists in this city.

Swedish Baptists from Minnesota settled in the area north of St. Paul as early as 1910, when no railway had penetrated. Mr. and Mrs. Hagglund, Christian and zealous Baptists, taught and exercised their faith in the home and with whomsoever they came in contact. Their home was for many years the cradle of the Mallaig Baptist church. Rev. Ole Larsen visited this district in 1928. Finally by June 1929, a church was organized, with 17 charter members. Students have served them during summer months until recently, when Paul L. Anderson has given full time. Mr. Hugh Campbell is their present pastor (1939). Although this is a strong French Canadian and consequently Catholic district, progress has been steady, and the last reports record 44 members. A Swed-

ish Baptist church organized at Metiskow on September 23rd, 1911, with 19 charter members. Rev. Sundstrom and Rev. Bergen were present at this time, as well as Rev. Joseph Holm, Mr. Holm who had recently come from Calgary, together with some members, was immediately called to serve as pastor.

The work at Kingman has from the beginning been closely connected with the Norwegian Baptist Convention. Work was carried on by them for a considerable period, until those of the Swedish race began to take a greater interest. Of recent years the church is listed among the Swedish churches and is listed among the Swedish churches and is partly supported by their mission funds. A student has been serving them with considerable success. The last report lists them having a total of 41 members. Rev. Martin Bergh is living here, a semi-retired life.

Rev. Ole Larson, a graduate of Brandon, while engaged as missionary among the Swedish Baptists of Alberta, visited Buck Lake and vicinity on a number of occasions. During the summer of 1934 a Baptist church was organized under his direction, with 7 charter members. In 1935 a number of residents of Poplar Valley were baptized at Buck Lake and united with the Buck Lake Church, hereafter known as the Poplar Valley and Buck Lake Church. Students are serving the field at this time. Poplar Valley withdrew from the original organization and formed the Poplar Valley Baptist Church, on September 28th, 1936, with 23 charter members. Revs. C. J. Seaquist and J. A. Wingblade, of Wetaskiwin, were pastors present at this organization. Students from the Alberta Bible Academy have largely carried on the work in these fields.

ONTARIO

With the exception of the western portion of Ontario, there are few Swedish people in eastern Canada. Rev. Martin Bergh, while serving the Baptist church in Winnipeg, visited Kenora in 1894. The following year the Rev. Nels Edward Johnson, while serving the Winnipeg church, visited Kenora and conducted a service in the home of Mrs. Cajsa Olson, a Baptist from Sweden. Mr. Johnson baptized Mr. and Mrs. Berglund at this time; these were evidently some of the first baptisms among Swedish people of Canada. When Rev. I. M. Stolberg came to Winnipeg in the fall of 1895, he visited Kenora once a month, until the summer of 1897, when Rev.

N. E. Johnson was called to spend the summer with them. A Sunday School was organized in July, and on September 1st, 1897, a Swedish Baptist church was organized. The following year the Rev. C. H. Erickson was called as pastor.

The city of Port Arthur, situated on the shore of Lake Superior and being an important shipping centre, attracted Scandinavians quite early. The first Swedish Baptist missionary to visit here was Rev. Frederick Palmborg, who came on September 19th, 1905. On the 24th of the month, the church was organized with 7 charter members. A number of resident Scandinavians have led towards stability and made it possible to erect a fine church building and parsonage. From this field have come some fine Christian workers and missionary spirits to serve the churches or minister through the denominational publications. The Kipling district (Deer Lake) is a heavily timbered area in northern Ontario, where lumbering constitutes the chief industry, with mining on the increase. This district was visited by Mr. Albin Anderson in 1901, and during some Christian services, there were so many conversions that on May 25th, 1902, a Swedish Baptist church was organized with 13 charter members.

The work at Dryden, an out-station from the Kenora church, began as early as 1915, when some members from the Winnipeg church settled here. However, the Scandinavians have their membership in various places, and no work has been organized by them, excepting a Sunday School. The Eagle River Church was organized during the summer of 1921 with 10 charter members, most of whom had been members in Kenora or Winnipeg. This field has been served by the pastor of the Kenora Church, although it is situated sixty miles away. In 1926, a church building was erected on land donated by a local friend of the church, and the Ontario-Quebec Convention aided the cause with a donation of five hundred dollars.

The church at Berglund, Ontario, was organized in 1924 with 8 charter members. Paul Erickson was present, as general missionary of Canada. A church building was erected, assisted by the Ontario-Quebec Convention. There has been considerable growth since the organization and the large district indicates possibilities for a stable cause despite the fact that there has hitherto been very little activity in Ontario.

BRITISH COLUMBIA

The Swedish Baptists of the State of Washington were the first to learn of the Swedish settlements in British Columbia. Efforts were put forward by them to minister to the brethren just across the International border. The work at Matsqui was thus begun, as an out-station from Bellingham. During this stage, all the Swedish Baptists at Matsqui were members of the Bellingham Church. Some efforts were also made to evangelize in Vancouver, through this same method. When Rev. Frederick Palmborg was appointed missionary in Canada, he became aware of these Swedish Baptists in British Columbia. Realizing the vast territory and the number of Scandinavians likely to be located in it, he concluded it would be impossible for the Washington churches to minister to this whole Province and, therefore, made an appeal to the General Conference of the United States that they should support a missionary in this Province. Some of the brethren in the West responded liberally, and soon Rev. P. Alfred Peterson was appointed to serve the Kingdom's cause among the Swedish Baptists of British Columbia.

The church at Matsqui was visited by Rev. Palmborg and Rev. Peterson in the spring of 1910, and on March of that year the church was organized, with 18 charter members. Rev. Axel Lingren of Bellingham and Rev. H. R. Johnson were also present on this occasion. The church immediately sought admission into the Columbia Conference. In 1912, Rev. E. O. Olson was called as pastor and continued there four years. The war interrupted this work, and left the cause weak, in spite of a number of additions. In 1917, Rev. A. H. Johnson was called to serve both Matsqui and Vancouver, and he did this until the fall of 1918. Rev. A. T. Frederickson was called in January, 1919, to serve Vancouver and Matsqui. In 1921, Rev. J. P. Sundstrom took up the work, planning to retire as superintendent for Canada.

The Vancouver work was given considerable attention by Rev. P. A. Peterson, as missionary in British Columbia. A Swedish Baptist church was organized here in January, 1911, with 13 charter members. For a season the work seemed promising, but the war wrought havoc, since nearly all the Swedish people were not, as yet, established residents in this fast developing seaport. The church, for all practical purposes, ceased to be for a number of years. However, the Columbia Conference is taking new interest therein, as Rev.

Ole Larson of the Columbia Conference, lately of Alberta, has again brought it to the attention of the churches. It is now primarily a mission, having been established on December 28th, 1937. Rev. Chas. Sundstrom is the present capable leader of this good work. The support of the work is being carried by the Columbia Conference and the General Conference together, the first mentioned giving the larger portion. Another Swedish Baptist church organized in British Columbia was that at Golden, which began with 8 charter members in the summer of 1906, often had a visit from the Rev. Frederick Palmborg.

The following is a sample report of the Swedish superintendent—a page from annual report of Swedish Conference for 1926:

RECAPITULATION

Four pastors have come to our fields during the year, including one in Ontario.

One church has become self-supporting without diminishing missionary contributions.

One church has changed from one-third time pastorate to full time pastorate and are paying three-fifths of the salary.

Improvements have been made in church property and acquisition of new property to the value of ten thousand nine hundred dollars with an indebtedness of only nine hundred dollars.

Two hundred per cent increase in attendance at our Bible Institute with an attendance the past year of twenty-nine.

Eleven series of evangelistic meetings have resulted in about one hundred and forty-five conversions and fifty-five baptisms.

The organization is reported of a Finnish mission at Winnipeg, Man., the only one of its kind in Canada.

Three new church buildings with three more in prospect for 1927.

Raising of over one hundred per cent of our pledge to the Union Budget for the year.

In conclusion, we have entered yet another year. Our prayer is that the Lord shall make us faithful in the tasks before us; to make us sensible to the truth of Schiller's words:

Forever hathless hurries Time, the durable to gain.
Be true, and thou shalt fetter Time with everlasting chain.

J. PAUL ERICKSON,
Supt. Swedish Work.

Edmonton, Jan. 25th, 1926.

The following men have entered the Gospel Ministry from the Swedish Baptist Church in Canada:

Nels Johanson, from Grant Memorial Church, Winnipeg, 1890's.

Henry F. Widen, B.A. degree from Brandon College: from New Norway, Alberta and First Baptist Church, Minot, North Dakota.

Ole Nordin, from Percival, Saskatchewan: Converted at Brandon and there baptized, Died at Stockholm, Sask.

Arvid J. Nordlund, from Norway, Alberta: B.A., Brandon College. Now pastor in Boston, U.S.A.

Axel Carlson, from Port Arthur, Ont.: B.A., Brandon College. Now in San Jose, California.

Ambrose Nestered, from Wetaskiwin, where he was converted and baptized at the Alberta Baptist Bible Academy; Graduated from Norwegian Baptist Seminary, Chicago.

O. C. Larson, from Midale, Sask.: Brandon and Bethel.

Missionary for Columbia Conference, Seattle.

P. M. Meyer, from Grant Memorial, Winnipeg: Pastor of Hilltop Baptist Church, Manitoba.

Hilmer E. Nordlund, from New Norway, Alberta: B.A., Brandon College, B.D., Newton Seminary. Now pastor Hillhurst Baptist Church.

Svenning Haukedalen, from New Norway, Alberta: B.Th., Bethel. Now pastor Norwegian Baptist Church, Winnipeg.

Oscar Gunnerfelt, from Grant Memorial Church, Winnipeg: B.Th., Bethel; General Conference Missionary at Chicago, Ill.

George Magnuson, from Midale, Sask.: B.Th., Bethel. Pastor Swedish Baptist Church, Youngstown, Ohio.

Helge Johnson, from Revelstock, B.C.: B.A., Brandon College. Pastor Ferndale, Washington.

Markvor Buck, from Wetaskiwin, Alberta: Prophetic Bible School, Calgary. Now pastor Emmanuel Baptist, Vancouver, B.C.

C. Alvin Johnson, from Wetaskiwin, Alberta: B.Th., Bethel. Now Pastor Swedish Church, Wadena, Sask.

S. Adolph Carlson, from Wetaskiwin, Alberta: B.Th. and B.D., Bethel. Now pastor Delton and Bonnie Doon Baptist Churches, Edmonton, Alta.

Emmanuel Carlson, from Wetaskiwin, Alberta: B.A., Alberta University, M.A. Minnesota University. Professor in Bethel Junior College. Not ordained but preaches considerably.

Edwin C. Brandt, from Wetaskiwin, Alberta: B.A., McMaster University; B.Th. and B.D., Bethel. Now pastor First Baptist Church, Prince Rupert, B.C.

Donald Carlson, from Wetaskiwin, Alberta: B.A., Brandon; M. A., McMaster. Now student pastor in Yorkton, Sask. Ordained, 1939.

Henry Heartberg, from Killam, Alberta: B.Th., Bethel. Now pastor First Baptist Church, Berlin, Wisconsin.

Kenneth Campbell, from New Norway: B.A., Baylor Waco, Texas. Attended Bethel. Now student pastor in Texas.

Walter Watkin, from Wetaskiwin, Alberta: B.Th., Bethel. Now pastor in Burlington, Washington.

John Isaacson, from Stockholm, Saskatchewan: B.Th., Bethel. Attended Brandon College.

Paul Anderson, from Malaig, Alberta: Attended N.B.S., Minneapolis, also Bethel. Now pastor Swedish Baptist Church, Water Glen, Alta.

STUDENTS PREPARING FOR MINISTRY

Herman Swanson, from Ferintosh, Alberta: First graduate of Alberta Baptist Bible Academy. Now pastor Swedish Baptist Church, Mulaig, Alberta.

Arthur Lind, from Kipling, Sask.: Attended A.B.B.A. Now pastor (student), Kingman, Alberta.

Carl Axen, from Wetaskiwin, Alberta: Attending A.B.B.A.

Frank Borkowski, from Wetaskiwin, Alberta: Attending A.B.B.A.

Elmer Olson, from Ferintosh, Alberta: Attending A.B.B.A.

Gordon Farrow, from Canmore, Alberta: Attended A.B.B.A. B. A. Pacific College, Seattle, Wash. Student pastor, Cedarholm, Wash.

Sydney Farrow, from Canmore, Alberta: Attended A.B.B.A. Two years Pacific College, Seattle. Now attending Bethel. Student pastor at Enfield.

A very remarkable record. Thirty-three young men in this ministry from the Swedish Baptist Churches, which never numbered 2,000 members. Observation goes to prove that spiritual churches with a spiritual ministry, produce ministers.

EDUCATIONAL

The first venture into the field of education by the Swedish Baptists of Canada was in the fall of 1907, when a Swedish department was opened in Brandon College. Professor Emil Lindquist, who had shortly before arrived from Sweden, was given the direction of this work. He continued to serve until 1915, when C. H. Lager was put in charge. During the years, many Swedish young people studied in this college, and several have entered the Christian ministry, rendering good and efficient service.

A small Bible School was organized in the city of Wetaskiwin, and met for the first session of six weeks' duration in January, 1925, to give the young people a modest course in the Bible and practical Christian work. At the time, there seemed little reason to think that anything permanent could be established. However, Rev. and Mrs. Ole Larson were determined, with the support of the young people, that it should be done for at least this one year. Rev. P. Alfred Peterson was acquired as the first teacher. Eleven full-time students were there, with a number attending more irregularly. Instead of closing, after the first session, as some prophesied would be the case, the young people took the initiative in purchasing a duplex house in 1927, and were substantially supported by the Conference, the cost being \$1,500. In the summer of 1933 plans were made for enlarging the curriculum, and offering

an 18 weeks term. More buildings were acquired and the school grew until now it has an eight-acre campus, with four modest dwelling houses, remodelled to serve from 75 to 100 students.

Plans continue to be to train Christian lay workers for active work in the churches. The Bible is constantly emphasized and efforts made to give the students a working knowledge of it. The inspirational phase is always kept to the fore, and every effort made to promote fervent, Christian living. No pretence is made at training men for the Christian ministry. However, where young men have the ministry in mind, but do not have the necessary entrance requirements to a college or seminary, such preparation is given. The staff gives its service without salary (with the exception of the principal), and consists usually of pastors from near-by churches. Donations of food from the farm locality make it possible to operate at very low cost; they follow the policy of paying as you go. Considering the efficiency and devotion of the young people, who have attended and then come back to work in the churches, the work is eminently worth while. It pays good dividends to the community.

PUBLICATIONS

The Swedish Baptists of Canada have never imagined themselves able to sponsor their own denominational publication. They are quite adequately served by the *Western Baptist*, the *Svensk Standaret* and the *Baptist Evangel*. For a short time, Rev. P. Alfred Peterson edited a small monthly organ from Winnipeg, but it was never intended as a denominational publication. A small young people's paper, known as the *Alberta Christian Link*, has been published by the Alberta young people since 1923, and is serving a good purpose in uniting the young people and the churches throughout the Province. All Conference enterprises are naturally greatly facilitated by this messenger, which enters practically every home, speaking not only of local events but also of any General Conference activity that is being promoted.

NORWEGIAN MISSIONS

Rev. Martin Bergh, the first missionary to the Scandinavians of Western Canada was a Norwegian, but he found in Western Canada, a mixture of Swedes, Norwegians and Danes.

so that the first church organized in Winnipeg was called a Scandinavian church, and the mission was called a Scandinavian Mission, making no distinction of their nationalities. The three languages have a strong resemblance, and one preaching in any of them can be understood fairly well by the others. Perhaps an Englishman listening to an address in broad Scotch would be an equivalent.

The Camrosé Church, when organized in 1905, insisted upon being called a Swedish Baptist church, which name was also in the title of its church lot. That was the first time any distinction was made, although their first pastor, Rev. T. O. Wald, was a Norwegian. It was a matter of dispute for some years, whether, in Canada, we shall make any distinction. The different nationalities are not in large, separate colonies as in the United States, and so it would mean two small Scandinavian churches in one city or colony. But still there was a demand for a distinct Norwegian mission.

When the Norwegian Baptist Conference of America was organized at Fargo, North Dakota, November 1910, the need for mission work among our people in Canada was recognized and forthwith planned. Rev. E. S. Sundt, then farming at Cartwright, Manitoba, who passed away in Winnipeg, July 5th, 1929, was sent by the Conference to make extensive visits and preach the Gospel in Western Canada. Mr. Sundt was a gifted and eloquent speaker. He visited places such as Winnipeg, Prince Albert, Big River, Birch Hills, Shellbrooke, Theodore, Saskatchewan; and also took trips into Alberta, to Camrose, Killam and other points. Many were won for Christ during his short stay as missionary, and about six months in 1910-11 and in June 1911, he baptized Mr. C. Saben, of Birch Hills, now lay leader of Brancepeth Church. Later Mr. Sundt worked his farm, and gave time and money to the cause he loved so much. Before his death, he presented \$1,000 to the Norwegian church, in the city of Winnipeg. In the summer of 1912, Mr. C. N. D. Stabell, then a student at Chicago, was sent by the Conference to investigate further possibilities for extension work in Western Canada, visiting Winnipeg, Wadena, Prince Albert, Bagley, Birch Hill and Spring Grove.

In the year 1914, the Women's Society, always to the fore in starting new work, voted \$300 towards the expenses of a visit to the West of Rev. N. K. Larson, of United States, that he might determine the possibilities of establishing work among Norwegians. He organized a church of 21 members in Winnipeg; a Sunday School in Robsart, Sask., and found

encouraging openings at Birch Hill, near Prince Albert and Kingman, Alberta. Two students spent the summer of 1915 in Winnipeg and Robsart in fruitful service. A church of 8 members was organized at Robsart. Rev. H. Welby spent most of 1916 among these people. In 1918, Rev. O. Breiding, of the Norwegian Conference of the United States of America, spent several weeks at Birch Hills, and baptized several, and organized a church of 14 members. Until 1920, the Norwegian missions were, with the Swedish missions, conducted as Scandinavians. At the 1921 Convention, it was decided to make them a separate mission. The Norwegian Conference of U. S. A. had voted \$1,200 towards this work if the Baptist Union would grant a like amount. So the budget report gave \$2,750 to Norwegians and \$1,100 to Swedish work. In return, they gave to the budget of the Union over \$600. Rev. J. Simpson, who was pastor of the Norwegian Church, Winnipeg, was made general missionary and conducted services at Robsart, Birch Hills, Canwood, Deer Lodge, Govan, Calgary and New Norway. Rev. T. N. Tveten became pastor at Winnipeg. Mr. Simpson organized a church at Valhalla, Peace River District. He erected a church building and is now (1939) their pastor. There is a membership of over 20 people doing very aggressive work. It has been difficult to establish strong Norwegian churches, because the community in which they were organized contained only a few Norwegian families, scattered among the other nationalities. It is very generally conceded that the effort has been well worth while, and many souls have been reached by the Gospel, who would not likely have been won to Christ without this effort. More recent figures show that the following churches were organized: Winnipeg, 1914, present members 40; Robsart, 1916, present members 6; Birch Hills, now called Brancepeth, 1918, present members 26; Kingman—they have joined with the Swedish church, 1920, present members 40; Valhalla, 1933, present members 20—at Archerwill, Kelvington, Saskatoon—all told they have 108 members. There are 39,755 Norwegians in Saskatchewan and 27,000 in Alberta and about 20,000 in Manitoba and British Columbia. They are overwhelmingly Lutheran and are not easily reached by the evangelical message. In Norway there are 7,200 Baptists. They have a theological school and publishing house in Oslo, the Capital. A gracious revival has been experienced and 1,000 each year, during 1933-34-35-36 have been added to their churches.

DANISH MISSIONS

An effort was made to establish Baptist churches among the Danes of Western Canada. The Danish Conference of the United States sent Rev. I. Friednund to Alberta as a missionary to their people. In 1930 he settled in Calgary, with his family. A church was organized in Calgary, and they occupied the unused Swedish Baptist church building. A good congregation was gathered, and a real spiritual work was in progress. Rev. Mr. Friednund and family endeared themselves to all Baptist people. He visited every small settlement of Danes in Alberta and British Columbia, and did successful evangelistic work. They asked to be received into the Baptist Union on the same terms as the Swedish and Norwegian churches, but this never materialized.

A church was organized in Vancouver, and Rev. M. Andreas became pastor, but the prospect of growth was not hopeful. There were few Danes who could not enjoy a service in an English speaking church, and not one real colony of Danes, though many excellent citizens were scattered throughout the Province. The dairying industry throughout Alberta was greatly helped by their presence. After three years, Mr. Friednund accepted a call to Chicago, and Mr. Andreas left Vancouver. Some churches profited greatly by the fruits of the labors of Rev. Mr. Friednund, but the development of separate Danish missions seems unlikely.

CHAPTER XVIII.

MISSIONS AMONG THE RUSSO-UKRAINIANS, HUNGARIANS AND CZECHO-SLOVAKIANS

VERY early in the history of the Church, there arose a dispute between Rome and Constantinople as to which should be the seat of the Archbishop of the Church. It became a dispute between the Byzantine Empire and the Roman Empire: between the Greeks and the Latins; between the East and the West. Doctrinal differences also entered into the dispute. The churches of the East condemned images in the churches, and several other questions were seriously disputed. This continued for hundreds of years, most seriously for six hundred years after Christ to nearly fourteen hundred years after Christ before the schism really took place. The Eastern Church called themselves orthodox, and excluded the Roman Church as heretics. They refused to acknowledge the Bishop of Rome as a Pope. Thus came to exist the Roman Catholic Church and the Greek Orthodox-Catholic Church.

During these many years, the Eastern Church sent missionaries into Russia, who composed the real Slav race, and in consequence were largely Greek Catholics. Today the Slavs are the most numerous white people in the world. They spread west, and became a large portion of the population of Poland, Hungary, Roumania, Bohemia, and in fact all the Balkan states. Thus the Greek Catholic Church became the church of a large portion of these people. Because of that, we have in Western Canada Slavic people from Galicia, Austria, the Ukraine, Russia, Roumania, Czecho-Slovakia, etc. Emigrants from all these countries came to us in large numbers.

This chapter, therefore, is divided into three sections: Missions among the Russo-Ukrainians, Hungarians and Czecho-Slovakians. Each of them have their distinct conference.

MISSIONS AMONG THE HUNGARIANS

In a large colony of Hungarians, near Yorkton, there was a settler, a Baptist, named Jaques, who was a fluent speaker, and seemed very zealous. Rev. A. J. Vining had him ap-

pointed as a missionary among his people in 1899, and he was placed under the watchful care of Rev. P. R. Carey, of Yorkton. Mr. Jaques baptized a number, but eventually after a few years he proved unworthy. In Winnipeg, the work had a most encouraging start; a Mr. Andreas Kandler had established a mission among his own people in north Winnipeg. In 1905, he offered to turn it over to the Baptists if they would assume the liability against the property; this they did, retaining Mr. Kandler as missionary. A baptistry was installed, and a very promising young Hungarian was baptized that first year. In a year or two, however, Mr. Kandler moved to St. Paul, and some of the members went with him, leaving the mission quite depleted. This first effort in Winnipeg seems to have come to nought, for we read that in 1905 Rev. D. B. Harkness baptized in Winnipeg a young Hungarian, named Alex. Böcskai in the Power street Baptist Church. The *North West Baptist* of September 5th, 1905, reports that Rev. J. Blatherwick also Baptized two Hungarian men in the Hungarian Baptist Church and states that the Hungarian mission is carried on in connection with the Power Street Church (afterwards Tabernacle Church) which has nine Hungarian members.

Rev. J. N. McLean, who was pastor of Power Street Church from 1907 and after it became Tabernacle Church, until he became superintendent of missions in Manitoba, gives the following story of the origin of the present Hungarian mission in Saskatchewan: "One cold, stormy night in the hard winter of 1909, there drifted into the Tabernacle prayer meeting, a dejected little man. His serious face and sheepskin coat betrayed him as one of the many non-English, whose disturbed spiritual equilibrium had not yet come to rest in this new land. His name was John Kovach. There was more than a little interest when this dejected 'foreigner' arose to take advantage of the opportunity given to speak. His story ran something like this:—

"I have come from a farm away out in Saskatchewan. A few weeks ago I had a dream, and in my dream the Lord Jesus stood by me and said, 'Why do you never remember my dying love with other Christians?' When I awoke, I told my wife. She said, 'John, we will rent the farm, sell the stock and implements and go to Winnipeg'. This we did."

John Kovach bought a little dairy near Winnipeg, and settled down to enjoy his religious privileges, which he did to the full.

A couple of months later, Alex. Bocskai dropped into the prayer meeting. He had been baptized in Tabernacle, then known as Power Street Church, some four years before. Soon after baptism, he dropped out of sight, and no one had heard of him till this night, when he appeared with four candidates, asking for baptism. He explained that shortly after his baptism, he returned to Hungary, where he told the story of redeeming love to his wife. She and others were converted, and when he returned to Winnipeg, she hoped soon to join him. In Canada, he sought out his own people, and told them of Jesus and His love, and these four people wanted to be baptized. One candidate had to tell his story through two interpreters. One candidate could make herself understood in English. She was surprised to find John Kovach in our midst. As she unfolded her story, she pointed to Kovach, and said: "That little John Kovach, him come to my place every day with milk and him no tell me the good thing him got in here" —laying her hand on her heart.

The company grew and filled first one seat, then two, then three at morning worship. Then we lost track of Bocskai again. It was not for long, however. In September, he wrote the pastor of the church asking him if he could come down to St. Thomas, North Dakota, and baptize six men. Economic necessity had driven him out of Winnipeg, and he had joined a threshing gang in North Dakota. He told his fellow workmen of the "good thing in here" and six of them were ready for baptism. A little later the whole colony of Hungarians settled near Woodbridge, using that town as their station and Spurgrove as their postoffice. The district is on the C.N.R., going south-east of Winnipeg towards Fort Francis. Among their first enterprises was the construction of a place of worship. A church was duly organized: the building was opened free of debt, and up until the day of the opening, we had not spent a cent on this work, with the exception of what was paid for the shingles on the roof. Nothing went for pastoral support. The soil around Woodbridge district is very poor, and so about 1916 the little congregation broke up, and sought better land. Some went to Kipling and others to the Leask district, both in Saskatchewan, where, it should be noted, there were already regular churches at that time.

The Kipling Church in south Saskatchewan, began when John Kovach, before going to live in Winnipeg distributed tracts and religious material among the Hungarian settlers. When he returned a year later, he found souls awakened to

a need of salvation and seeking him for further information in that regard. Later, Mr. Kovach called meetings at his own home and after testifying of Christ, he won a number of souls. With these few he began, and built a small church, 14 x 20, which had only the board sides. Outside the temperature was 30 or 40 below, while inside there burned the fire of Pentecost. And then John Kovach contemplated on having a missionary for the little church. He inquired of the Baptist Union, and his request soon found answer. The Union sent them a young man, John Monus, who had just come to Canada from Hungary, and who, while in Hungary, had been a regular mission worker. After arriving in Canada, he got in touch with the Prince Albert, Saskatchewan Baptist Church, and settled down to mission work immediately in the neighborhood of Leask and Red Deer Hill. At the call of the Baptist Union, Mr. Monus took up the work at Kipling, May 10th, 1912, and that same year, February 27th, Rev. T. M. Marshall, superintendent of missions in Saskatchewan, baptized eight persons.

Mr. Monus is now ordained. He is a strong leader of men, an attractive singer and an able preacher and organizer. We read that he continued his ministry in Kipling with four appointments, and had marked success. His church reached a membership of over 65, and the building had to be enlarged twice during his ministry. It is the largest of the five Hungarian churches. He also labored only part time, as he received a very small salary (\$100 a year), which was not enough for his bread and butter. The Hungarian churches, from the first, contributed very liberally towards the missionary budget, from year to year. Although their membership never reached much over 200, they gave as much as \$1,300 to missions, year by year.

It was in the winter of 1915, that Mr. Alex. Bocskai of Woodbridge, came to Kipling and, together with Mr. Monus, made a trip throughout other Hungarian districts. After a short period of evangelization round Wakaw, nine persons surrendered their souls to Christ. With these few began the church at Wakaw. After seeing the bright economic future promised around Leask, Mr. Bocskai moved there and took up the work around the church that had already been begun. He also interested himself in the Red Deer Hill and Wakaw districts, and he really became missionary and pastor of the churches in north Saskatchewan—Leask, Red Deer Lake, Aldina and Wakaw, caring for his farm at the same time. His

success in holding together his people and year by year gaining additions to the churches, erecting chapels, attending conferences, making tours and evangelizing in other Hungarian settlements and accepting very little support from missions, reveals a devotion that is rare in any mission field. His son went to Brandon College to prepare for mission work. His daughter went to a school in Pennsylvania. Their father died in 1925.

Mr. McLean rightly says:

"It is not without significance that the Hungarians named their community, near Kipling, 'Bekevar', which means Fortress of Peace. War and tyranny they found unbearable, and sought in this country a haven of rest. There is a glow of real events kindled in the fire of experience to be found in the worship of the Hungarian Baptists. One is impressed at the unity of thought and worship found in an organization that sprang up spontaneously in another and different land from that in which Canadian Baptists have been trained and nurtured in Canada."

We find from the records that Mr. Monus left Kipling to continue his aggressive missionary work farther north at Aldina (Leask) Church, and that he is still laboring there. The Rev. J. Kovech became pastor of Wakaw, but remained only two years. The next outstanding work in the Kipling neighborhood was the Rev. W. Tatter, but he did not arrive until 1925. Meanwhile, work was being carried on in the Hungarian churches.

In 1919, Rev. P. Cundy, pastor of Neepawa Church, who was a distinguished linguist, and could speak fluently in English, German, French, and Italian, and who was acquiring the Ruthenian language, was appointed supervisor of Slavic and Hungarian missions. He made headquarters at Saskatchewan, and having a pass on the railways, he travelled constantly, coming in personal contact with all these people in their churches and homes. This was an uninviting task, but there was every prospect of decided progress under his supervision. He was well received by the Slavic pastors and missionaries, and was a real help to the few Hungarian churches. Every report was encouraging, but in 1923 he resigned and accepted a pastorate in Winnipeg.

In January, 1925, according to Mr. McLean, "there came to Kipling a man destined to leave a deep impression upon the growing community. Rev. W. Tatter has proven a man of rare spiritual discernment. He came to Canada well equipped

for his work. Born in Budapest, of Christian parents and educated in America, he was converted in Chicago, Ill., and graduated from the German department of the Rochester Theological Seminary, after a six-year's course. He is a trained musician, having taken a four-year course in music, and is a strong preacher besides being well-versed in the social and economic problems which beset his people in the new land. His influence must be felt for years to come."

Mr. Tatter continued to devote himself to the task, in close co-operation with John Monus. John Monus was in the north and Mr. Tatter in the south of the Province; new settlements were visited, converts were made, and the churches were developing. Rev. Arch. Ward, superintendent of Saskatchewan Convention, speaks in the highest terms of the missionaries and of the character of the people, gathering into the churches. A Conference is held each year, alternately at Aldena and Kipling, which is largely attended, many driving in a springless wagon 60 miles to attend. The work has grown, until by the last report there are 210 church members in five churches, with five preaching outposts.

In 1937, after fifteen years of very aggressive effort, Mr. Tatter resigned and accepted the pastorate of a Hungarian church in Chicago. His successor at Kipling was Rev. George Balla, from Ontario. There are about 30,000 Hungarians in Saskatchewan, but they are scattered over many settlements. As in Hungary, so here, the majority are Roman Catholic. They usually prove to be thrifty and prosperous citizens of Canada.

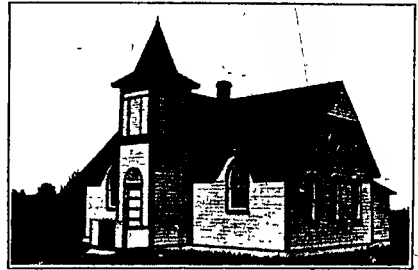
MISSIONS AMONG THE SLAVS IN WESTERN CANADA

These people are called by different names, a fact which creates some confusion to the ordinary reader. Russia is divided into three main regions: Greater Russia to the north; White Russia at the west centre, and as you come south, "Little Russia" or Ukraine. This part is more properly called the Ukraine, and so we have the term Ukrainian. Another name used is Ruthenian, which name includes the Galicians from a Province in former Austria, bordering on Russia. Their language is akin to Russian, but they are passionately insistent on the right to a separate national existence. For the sake of simplicity, we will use the term Russo-Ukrainian.

These people were suffering in their native land from the fact that their country was overpopulated so when the Cana-



SHILO CHURCH, EDMONTON (Colored)



KIPLING CHURCH



REV. JOSEPH ZAJICEK, PASTOR OF
CZECHO-SLOVAKIAN CHURCH, WINNIPEG



CZECHO-SLOVAKIAN CHURCH, WINNIPEG



PILGRIM CHURCH (Colored) WINNIPEG



REV. F. A. MUELLER



REV. E. BRANDT



MR. CHAS. BENTAL
President of Baptist Union, 1929-31.

dian Government advertised free land to all comers and railroads and steamboats were looking for passengers in the early 1890's, they flocked to Manitoba, literally by shiploads. When the first trainloads of these people (known to be unlearned and religiously very superstitious) arrived at Winnipeg with their peculiar garb, and flocks of children in a very untidy condition, after a month's travelling, Rev. Alex. Grant, of Winnipeg, being unable to speak to them, left the crowd, overcome by tears, saying "Who is going to tell these people about our Saviour?" About 45,000 settled in Manitoba at once. One colony was southeast of Winnipeg, another northwest, beyond Dauphin. The German pastors—Litvin. Peckrul, Kneisler and George Burgdorff, who had some knowledge of their language made an effort to bring the Gospel to them. It is well to bear in mind that a great part of the German Baptists who came to the West, came from the Russian Ukraine. They are called Russian-German. Their fathers emigrated from Germany to Russia a generation or more before that. The German Baptists had a great deal of success in establishing the Baptist faith among them in Russia. Rev. F. A. Mueller, father of Alberta German Baptists, was expelled from Russia because he baptized Greek Church members, an action which was almost a criminal offence. Rev. George Burgdorff, who came from this part of Russia, could preach quite freely to them and the result was he had several converts. Mr. Burgdorff had suffered severely for his faith under the regime of Czars. He could show scars on his back, made by the lash he had endured in prison for the gospel's sake. His great, burly, heavily-whiskered face fairly shone because Christ was dwelling in his heart. He was a noted personality at Baptist Conventions in those days.

In 1899, the Women's Missionary Society, always to the fore, made a proposal to the Convention Board. In those days they were not a mere educating, money-raising organization, but carried on their own missions for which they collected funds and appointed missionaries. They secured a gift from their sisters in Ontario to begin a mission to the Galicians, but their hands were full and so they asked the Mission Board of the Convention to take it over, promising that they would contribute \$600 annually. Mr. Burgdorff was therefore appointed missionary to the Galicians. For a time he lived in Dauphin, and travelled widely, distributing literature and Bibles. He centered his work at Overstone, where he had several converts, whom he baptized and at the same time

cared for the Bethel German church in that vicinity. Unfortunately, his stay was brief, as he moved to the German Conference in the United States of America. In 1901, Sylvester Mucho, a Baptist lay preacher arrived from Russia, and was very active among his people in Winnipeg. He was sent to Yorkton, where there was a large colony of Galicians and the Doukhobors also were arriving. It was difficult to measure the success which attended his efforts. He was brought to Winnipeg and given a room in the Logan Avenue Baptist Church, into which he could gather his people, but with no tangible results. Some time after this, Michael Nikeveroff was sent to Yorkton and Stephen Ovsianyk to another point to work as colporteurs. About 1901-2, a number of Russians, who were formerly Stundists but became Baptists, had come to Canada where they could enjoy religious liberty. They settled in Winnipeg. Among them was Ivan Shakotko, a tailor by trade, who was their religious leader and held meetings in their homes.

Among the converts baptized by Burgdorf, was a young man named Myhety Kriewetsky, who had been in training for the Greek priesthood. After his conversion, he never ceased preaching the gospel to his people and with marked success. In 1901, a church was built at Stuartburn, near his people. To Rev. G. H. Mollick is due the credit of securing funds to erect this church. An effort was made to locate a well-qualified leader of this work from Europe or the United States, without success. The Mission Board then sought to find one of our own young men who would learn the language and make this his life work. In 1903, Rev. D. B. Harkness, pastor of Emerson Church, accepted the position, and entered upon it wholeheartedly. Almost immediately a church of these people was organized at the Elbow, Saskatchewan in 1903 by Rev. Herman Fost, a German pastor. That was the beginning of the important work which exists today in that part of Saskatchewan. A number of the church members afterwards joined the Mennonite Brethren. Mr. Kriewetsky, when visiting Winnipeg, discovered Mr. Schakotko and his people. As a result, a Russian Baptist church was organized in Winnipeg on May 5th, 1904. A small church was erected for them on Borrows Avenue, and here Mr. Schakotko and his people worshipped. On August 9th, 1904, Rev. Mr. Harkness gathered the converts, who lived about Overstone, east of Emerson into a private home, and with C. C. McLaurin and others, as a council, a Galician church of 13 members was organized. They

were all converted after coming to Canada, including Myhety Kriewetsky. Thus, the first Galician Protestant church in the world was brought into existence. Mr. McLaurin gave the members the hand of fellowship. He could not speak Galician, they could not understand English, but the handclasp of welcome brought tears of joy to their eyes. It was a most interesting event.

On May 11th, 1905, a council was called by the First Baptist Church, Winnipeg, to examine and if satisfactory, ordain Ivan Schakotko and Mr. Kriewetsky to become pastors of their respective churches. Their examination as to their views of Christian doctrine and their religious experiences was wonderfully satisfactory.

Activities continued amongst this group of Canadian citizens. Rev. Nikeveroff was working as a colporteur in and about Canora, Saskatchewan. Bibles were being purchased quite freely by the people. This was to them a new privilege. In 1905, Mr. William Boobis, a good man, was sent to Alberta to engage in the same kind of work. In a large colony west of Leduc, a farmer named Mr. Workun was converted. He began at once diligently to read the Bible, and became very familiar with it. His large family was also interested, and all became very zealous Christians. This farmer erected a church by the roadside, on his farm. Mr. McLaurin, superintendent of missions, preached the dedication sermon. He was amazed to see a tall Roman cross on the peak of the roof but discovered that to them it would not be a church without a cross. The German pastor at Leduc and Ivan Schakotko each spoke in their respective languages. After this, Mr. Boobis built a small church in Edmonton, with aid from the Board and had a residence upstairs. He visited regularly over a dozen different points in the Province.

Then work became somewhat disorganized throughout the three Provinces. After a year, Mr. Harkness became superintendent of all non-English work, but in 1909 he became general secretary, so the Russo-Ukrainian missions were without a head, though Mr. Schakotko and Mr. Kriewetsky were at work. A mission at Canora was becoming important.

In June, 1909, the first Russo-Ukrainian Conference was held at Canora. Rev. Kolesnikoff, a strong pastor from Toronto, was visiting the missions. He was asked to preside. Rev. J. Artemenko, a Baptist pastor, who had come from Russia, and was now pastor in Winnipeg, was secretary. There were only eight delegates, who held this meeting in a

barnyard with the binder pole of a wagon as their seat. They earnestly discussed the need and possibilities of the missions. The Conference gave to the missionary budget of the Union \$280. The work was then carried on in a desultory manner for a time. Mr. Artemenko came to Winnipeg after Ivan Schakotko had moved from Winnipeg to Lizard Lake, northwest of Saskatoon, not far from the Elbow Church that had been organized. Lizard Lake has proved to be one of the strongest churches of the mission. Several churches came into existence in that part of Saskatchewan, viz., Eagle Creek, Beaver Creek and Raddison. In 1912, he moved into Saskatoon and organized a church, with 12 members. From this centre, Mr. Schakotko labored throughout the Province, going south as far as Viceroy. Rev. G. Prosjiniuk succeeded him at Lizard Lake. A Conference was held in Winnipeg in 1910, when Rev. J. Kolesnikoff, of Toronto, was again present. A report given that year will make clear the condition of the mission.

RUSSIAN AND RUTHENIAN WORK

"During the past year, the work among the Russian and Ruthenian peoples has progressed most favorably under the leadership of Rev. Ivan Schakotko and Rev. M. N. Kriewctsky. Mr. Schakotko finds the work increasingly strenuous in the Province of Saskatchewan. An extract from one of his recent reports may be of interest. I will give it in his own words: 'At Lizard Lake there are about 10 members (not organized) and a population of about 60; next spring many more immigrants will arrive. About 20 miles from Lizard Lake to Eagle Creek there are about 45 members in a population of about 156. They are Russian Mennonites and Evangelical Christians, but now many of them ask me to visit them more and open up Baptist Mission work, so perhaps they will soon have one church there united with us. From Eagle Creek to South Redberry, about 30 miles, I have a great work now. From South Redberry to Petroffka to North Redberry, 25 miles, there is a new settlement of Russians, about 100 in population. To visit all those stations I use my own feet a great deal during the summer, travelling like this: September 3rd, from Lizard Lake I ride some miles with oxen, then about 20 miles by train, then 4 miles by buggy, then 10 miles walk. This is one day. Next day, September 4th, I get up at 3.30 in the morning, and walk about 25 miles, and then have

preaching service and baptism. I next day walk back again.' From this brief sketch, you can form some impression of the kind of work our brother is doing in Saskatchewan. It is the hope to be able to send to him a helper in a 'short time.'

The report continues: "In Manitoba, the work is progressing favorably and several baptisms of the men of quality have encouraged the hearts of the workers, and led them to feel that the heaven is working among this great mass of our population. The second Ruthenian Conference was held in Winnipeg in July when the workers among their people all over Canada gathered together. Mr. Kolesnikoff, who is editing the Russian Ruthenian paper, was present and led the brethren in their councils. This paper is appealing to a broader constituency with each year's growth. One issue is printed in Russian and the next in Ruthenian language, thus making it possible to reach not only those who are favorable to our religious thought, but the Doukhobors and other Russians who would not read the Ruthenian language."

In 1913 Rev. F. A. Bloedow, Superintendent of German Missions, was asked to supervise this mission too. He would be moving near them all the time at his own work. This he did for three years. He gave interesting reports each year. During this time there were gracious revivals and many were baptized. They had five churches: 2 in Manitoba, 2 in Saskatchewan, 1 in Alberta. They had 16 preaching appointments: 3 in Alberta, 11 in Saskatchewan, and 2 in Manitoba. Disappointment was expressed when Mr. Bloedow resigned. He was capable and was guiding the work with a strong hand and there was promise of real progress, but he felt that his work in supervising the growing German work required all his time. In 1926 Rev. J. P. Zinkiv was stationed at Prince Albert and had charge of all the territory north of the Saskatchewan River, from Raddison to Nepawin.

Alberta: The work was almost at a standstill, after the death of Rev. Boobis. Rev. G. P. Schroeder helped for a while. In 1925, Mr. Y. Diduk, a farmer, a deacon of the Hyas Church, who was a very capable layman, and was preaching with acceptance, was asked to come to Alberta as a missionary. He first settled at Leduc, but after a time moved to Edmonton, that being more central. He labored arduously and successfully, and in 1928, a unique ordination service was held in the Leduc Church, on the Workun Farm. Rev. Mr. McLaurin was moderator. Service was conducted in three languages, with three charges to the church, three to the candi-

date, etc. Mr. Diduk gave a most interesting account of his conversion, in Russian; the story ought to be issued in pamphlet form. At the time of writing, Mr. Diduk is still a most useful missionary, who wins many converts. He visits about a dozen points, at each of which are a few Baptists of the Slavic race. At a place called Tomahawk, now Round Plains, 100 miles northwest of Edmonton, a church was organized and a chapel erected. Rev. W. C. Smalley, the general secretary, had a most inspiring time at its dedication. Mr. Diduk continues to labor incessantly, wherever he can find an open door, and is a faithful bearer of the gospel message to his people.

In 1928, Rev. W. P. Freeman, superintendent of missions in Alberta, was persuaded, as many others were, that the whole Russo-Ukrainian work should be under the supervision of a well-trained young man, who would learn the Russian language and dialects and give his life to this work. He found Rev. H. E. Morphy, pastor of Olds, and his devoted wife, were ready for that work. He was not allowed to go to India, for which service he had offered himself, so he considered this was his appointed task. Entering the work enthusiastically, he and his wife moved to Vegreville, learning the language and coming in contact with the Russo-Ukrainian people at our mission in Willingden. He also cared for the church in Vegreville, but as his health failed, he concluded he was not sufficiently strong for the work and resigned, to become a pastor in Ontario. Thus failed the second effort to secure a well-trained English pastor for the most wonderful field in Western Canada. For a time, Student J. E. Prichado, a young man, who has since become an acceptable pastor, labored with marked success in Willingden, and so aided Mr. Diduk in Alberta.

Manitoba also experienced numerous changes at about the same time. In 1929, the mission secured a new recruit in the person of Rev. Ivan Kmeta, a young, well-trained Baptist from Russia. He had done some literary work in Kiev, Russia, and, after coming to Winnipeg, edited *The Herald* and preached in the church in the north ward.

In 1930 came a heavy blow, when the well-trying and dependable missionary, Rev. Ivan Shakotko, resigned from Saskatoon, and went to a church in Detroit. He had labored steadily, giving his whole life for 35 years to his own people in Western Canada, and really had been their strong leader. No qualification of any newcomer can substitute the exper-

ience of 35 years from which Manitoba benefited in common with other parts of the West.

The work of the Rev. Peter Kindrat is a bright spot in the story of the mission. He moved to Swan River to be more in the centre of his work, as Rev. Mr. Kmeta was taking care of the work around Winnipeg, and organized a church in Minitonis, near Swan River, which has grown to be an important centre. In that town alone there are three Baptist churches: German, Czecho-Slovak and Russo-Ukrainian. In 1932, he moved to Prince Albert, where he is now repeating the missionary pioneer endeavors in Manitoba. His wide field, north of the Saskatchewan, affords him ample room in which to use all his spiritual and physical strength.

Today, there are five missionaries on the field: Rev. J. Diduk, in Alberta; Rev. Peter Kindret, in the north, and Rev. J. Kmeta, in the south of Saskatchewan; Rev. N. A. Schlepeck, in Manitoba. The Rev. J. E. Prichado recently left Hyas and Canada, and a successor was not appointed at the time of writing.

Other changes also took place amongst these churches. The Rev. Artemenko, who had left Winnipeg to work in Alberta, returned to the city where he found employment in a foreign book store. At one time, he intended printing a mission journal to help the cause, but funds failed him. He did useful work preaching in Winnipeg, until he moved to the United States. We learn that the Rev. Proejniuk, who had spent some time in Alberta, following the death of Mr. P. Boobis, opened the work at Maryland, and then moved to Blain Lake, where he had a great revival followed by fifty baptisms. The problem of finding pastors seemed increasingly difficult.

A Conference was held in Saskatoon in 1918, composed of representatives of the Baptist Union to consider the future of the Mission. They decided to try again and appoint an experienced English speaking pastor as supervisor of this and the Hungarian mission. It was at that time that Rev. P. Cundy, pastor of Nepawa, was appointed to the position. He had been a Y.M.C.A. secretary in the French army; could speak freely German, Italian, French, and had some acquaintance with Russian. Making his headquarters in Saskatoon, he travelled until he had made a complete survey of all the churches and all the colonies. He reported: 12 churches organized and 7 church buildings. The vastness of the work, he reported, was overwhelming and there was a terrible dearth of workers.

Mr. Cundy spent a few months in New Jersey at a school, where he endeavored to acquire a more perfect knowledge of the Ukrainian language. He then moved to Brandon to help in a Slavic department, where they tried to establish in the college. Mr. Cundy reported that a very heroic work was being done in Saskatoon by Miss Garbut, who was teaching in a day school and holding night classes. Miss Herron was doing a similar work in Winnipeg with the Russian church, which had become the North Winnipeg Mission, and was under the care of Rev. D. M. Thomson and his people of the Tabernacle Church. After Mr. Thomson's health failed, his noble and capable wife became the leader, as told elsewhere.

In 1921, a young Ukrainian, Rev. Peter Kindrat, was brought from Ottawa, as Mr. Kriewetsky had dropped out from Overstone. Rev. Ivan Schakotko had gone to the great field opening up in Saskatchewan, so Mr. Kindrat was appointed to the work in Manitoba. He made Dauphin his home and the centre of operations. His work extended from Canora and Hvas, west of Dauphin to Overstone, south of Winnipeg, and he proved to be a great acquisition to the missions. A church was built in Dauphin by the help of Toronto and Hamilton Sunday Schools, and there were seven preaching stations, out from Dauphin.

In 1923, Mr. Cundy resigned to become pastor of Emmanuel Church, Winnipeg. Thus ended the third attempt to secure a Canadian pastor to supervise this most important work.

The Russo-Ukrainian work was then placed under the oversight of the Baptist Union of Western Canada, but these had their own annual Conference every summer, when representatives from all over the West met in a wonderful gathering, sometimes numbering 1,200. At their Conference, they often had many conversions and baptisms. Once at Canora, several were to be baptized, but bitter persecution interfered. Friends and relatives of the converts used physical means to prevent the converts from being baptized and there was nearly a riot. At the close, a group of converts from among the Russians, English, Ukrainian and Doukhobors stood by the lake and observed the Lord's supper.

The work in Manitoba made progress. In Dauphin, the church had few members, but there was a Sunday School of 90. Mr. R. C. Smith, with helpers from the English speaking church, gave their assistance. The work in Winnipeg was cared for by the Tabernacle Church. First, Mrs. D. M. Thom-

son, then Miss Leila Smith, devoted Christians, succeeded Miss Herron, as the local missionaries. The Russian church building had to be enlarged to accommodate the large school, which was now ministering to other non-English people also. The Overstone Church had a large increase of members. The Hyas Church, in Canora district was becoming a large, strong church.

Many changes took place in Saskatchewan: Rev. N. Nesdoly became pastor of Blaine Lake, but only for a year, he was followed by Rev. J. Frayneck, who also tarried briefly. Rev. Ivan. Schakotko, who had proved to be a strength to the work by his long, faithful, wise leadership was left alone in this great Province, ministering to seven churches, from Lizard Lake, north of Eadison to Viceroy, 100 miles south of Moose Jaw. Nevertheless, he faced his task bravely and hopefully.

One wonders how such a scattered flock can be held together by five shepherds. But they have always had a fair supply of lay preachers, and in absence of the missionary, the services were regularly held. For example: In Lizard Lake, Mr. M. Shakotko, a brother of their great leader, preaches regularly to good congregations. He was ordained as a pastor, though he conducts his farm, from which he secures his livelihood.

Since 1904, when there was one church at Overtone, with 13 members; one German missionary, giving part time, the work has grown to 12 churches in the Provinces, with upwards of 650 (some reports say 800) members and five well equipped missionaries, giving full time and reaching out into about 30 other points, with occasional visits, is cause for thanksgiving to God. The churches are growing more rapidly now proportionately than at any time. The churches are scattered among all the colonies of the Provinces, which have 300,000 fellow citizens. We can see by faith a mighty harvest from the seed that is sown in such a wide field and in a soil that has all the properties of yielding under God's guidance a very abundant harvest.

For some time now, Mr. Kindret and Mr. Kmeta have been using the radio. Their various groups are advised of the time of the broadcast, and it is advertised in the papers; in this way they have an audience of thousands, listening to the appeal of the gospel, as they can warmly declare it. The Conference in June is an event each year in the experience of

every missionary, and multitudes from the churches, who come long distances. Great enthusiasm is developed, which is carried back to their respective churches.

In this story one can read that progress was made in the face of many obstacles. The people, though Christian in name, knew nothing of personal, spiritual contact with the Gospel. To overcome long religious customs that magnified, human religious authority and ceremonies, which all had to be thrown away, required patience and continual, earnest presentation of salvation by personal faith in Jesus Christ.

MISSIONS AMONG THE CZECHO-SLOVAKIANS

During 1929 there was a large immigration of Czechs and Slovaks from Czecho-Slovakia, Poland and other countries to Western Canada. The majority were of the Greek and Roman Catholic Churches but there came also a number of Baptist families, who settled about Minitonas, north of Dauphin in Manitoba. Quite a prominent business man, a Czech, a Baptist who had lived in Winnipeg for thirty years; became greatly interested in his fellow citizens, who had moved to this country. His name is Mr. F. Dojacek. He visited Minitonas. The Baptists were brought together and religious services were begun in their homes, with the result that in 1932 a church of 62 members was organized. A number of these people settled in Winnipeg. A young Christian man, by the name of V. Vojita, having the ministry in view, came to Winnipeg, and at first secured work in the immigration department of the C.P.R.

Rev. Charles Bahatic and Rev. J. Kubik, of Chicago, were requested to visit them. Their first services were held in the Parr street Baptist Mission. The Czech Baptists earnestly pleaded for a missionary pastor. There were 35,000 Czechs in the country. Mr. Dojacek and Vojita continued the services thus opened. They engaged the Czech hall, but as it was controlled by a Roman Catholic element it was closed against them. The Women's Mission Circles of Winnipeg rendered them valuable assistance. After a few months the Baptist Convention secured Rev. Chas. Bahatic to take charge of the work. A number were converted and baptized in Winnipeg. He remained only fourteen months. A Miss K. Hudchek rendered very valuable services for thirteen months. January 2nd, 1932, a church of 18 members was formed in Winnipeg, and was received into the fellowship of the Baptist Union of

Western Canada. It is called Bethlehem Baptist Church, Bethlehem being the name of the church in which John Huss preached in Prague before his martyrdom. These people are the spiritual decendants of John Huss. Bohemia forms part of the modern Czecho-Slovakia. In 1923 they purchased from the United Church a building at a cost of \$2,800. One of these friends writes me thus:

"Rev. Vojita, ordained by this time, collected for this purpose about \$400, among our friends in Winnipeg, and \$800 was paid down. Since then some changes and rearrangements have been made. Great joy was felt by all these people at having their own church. Brother Dojacak was really responsible for the success that we have our own chapel. Dr. Litch, secretary of our mission, also was a great friend and help to the Czechs. Dr. Litch took very keen interest in the Czech mission work in Minitonas and Morden, where we opened our mission works; also in Winnipeg, and many of our members still remember his spiritual sermons in our chapel. The Lord may bless Dr. Litch in Vancouver."

In 1935, Rev. Vajita was succeeded by Rev. F. Vaneck and he, in 1936, was succeeded by Rev. J. Pirach, who came from the homeland.

The work in Minitonas, where there was a larger colony, 300 miles distant, was being carried forward simultaneously with the Winnipeg Church under the same missionary. They have continued to grow from the beginning. They built a church, and one of the friends writes me as follows:

"There was no money and no prospect to obtain any, but there was plenty of spiritual inspiration, will, faith in the Lord and in this spirit we started to build a new house of worship for the Lord in Minitonas. Every one, young and old, was working day and night gathering the lumber, digging, sawyers, carpenters, plaster men, etc. Every one was on the job. The foundation was laid, structure was made, and in very short time the church was built. It was not completed perfectly, but the place was fitted for the worship so that on the very same fall, opening of the church was held in the presence of about 400 people. Rev. Vojita was missionary at that time, and here too, together with Mr. Dojacak and Dr. Litch, all enjoyed great success of our Czech Baptists in Minitonas, and grew so rapidly in number and achievement."

In 1938, Rev. Joseph Zajicek became pastor of Minitonas and Rev. D. A. Rundus, pastor in Winnipeg. Mr. Rundus has resigned, and Mr. Zajicek is pastor and missionary of the

two churches. God is blessing the work, and many have been converted and brought into the churches.

Let me again quote from my Czech correspondent, speaking of the pastor and his work: "He is doing this great work for the following places: Minitonas, Rosewood, Morden, Dominion City, Maleb, Le Salle and Clover Lea. To reach all these places, he is using his own car, besides serving the newcomers. Our brother has a lot of work, assisting the new settlers in all kinds of difficulties with their farms, every while one gets sick and to take care of them through doctors and hospitals takes much time. But with the Lord's help Rev. J. Zajicek never gets tired in this social service work. The total membership now in Winnipeg is 42, including those in the outside missions, and 131 in Minitonas."

They have a Sunday School of 65 in Winnipeg, conducted by Mr. Dojicek and all the classes except the Bible class is in English. Sunday School is also conducted in Morden, Rosewood and Minitonas. The work has made steady and encouraging progress from the beginning. The pastor, Rev. Joseph Zajicek resides at 680 Mountain Avenue, Winnipeg.

CONCLUSION

WHAT ABOUT THE FUTURE?

In the development of these four provinces, there will be marvelous progress made in the next 50 years. The resources of the country have not been fully discovered. Every few years a new mining territory is being entered for gold, silver, lead, copper and iron. It is quite possible that the wealth of a world is still hidden under our mountains and beneath the vast barren wastes within the Arctic circle. Mountains and beds of coal are already known to exist greater than in any country in the world. Its rivers could produce electricity to supply every need on the continent—rivers fed by the perpetual snow upon the mountains.

There is a farm that would support an ordinary family for every unemployed man in Canada and many thousands of families who may immigrate to our fair land, from other countries. Farms by the thousands of the richest soil in the world that will produce all needed to nourish the human body, in a climate though extreme at times, produces most vigorous manhood. In this most rigorous climate, there are families living in absolute comfort at all seasons. There is every provision for all the necessities of life within reach of every frugal and industrious person. Such persons can become independent, and thus develop normal manhood.

In the early years of the nineteenth century, when mechanized England and overcrowded Scotland, with no employment and no land, the surplus population came to Canada and settled in dense forests of the East, without the aid of Government dole, who toiled in the face of many inconveniences; made homes and built schools and churches. The result is that in no part of the world can be found citizens in general, more intelligent, moral, frugal, industrious and religious than in Ontario, Quebec and the Maritimes.

Such possibilities lie before this great land. It is more easy to establish an independent home in this land, under present conditions than it was in those days in that country.

No doubt the day will come in the near future when the

resources will be developed, and there will be millions of homes where there are now only thousands.

What place will Baptists occupy in the development of such a country? There are obstacles in the way of progress. We have a debt that has accumulated during these years of depression because of the failure of some of our enterprises. But a Forward Movement led by Rev. W. C. Smalley and a representative Board will cause this to vanish during the present effort. This will permit the opening of a number of mission stations in every Province. These openings are as promising as were the beginning of our present strong churches. We need a theological school to train the young people from our churches, who desire to give their life to Christian work, even though young men and women from colleges and Bible schools, in the East and South are coming to us ready for sacrificial service. There are multitudes of settlements destitute of religious privileges. There are multitudes of communities with religious privileges, yet because of lack of spiritual fervor, the hunger of the young people is not satisfied. This statement can be verified in nearly every corner of our land. Baptists have always grown when emphasis has been placed upon appealing to unsaved men and women to repent and accept God's terms of reconciliation. The terms are: Repentance and personal faith in Christ, who made atonement for sin in His death. Baptists are growing today in every Convention, in individual churches where the appeal of the gospel is seriously and clearly made prominent. We need men who will give their life service to this one great land. Men and women are needed who will become so interested in mission and country, and determined to see the work go forward that they will become inseparably part of it, and like the coral insects will finally become part of the great coral reef.

The day is doubtless within sight of young men of today who will witness an influx of hundreds of thousands of new settlers in a year, even greater than ever experienced. To be ready to meet such an opportunity, with an army of strong spiritual proclaimers of the Divine plan of salvation for sin—for that is the problem of the world—backed by a devoted convention of churches, who prayerfully and sympathetically co-operate in living up to the slogan "Western Canada for Christ". All this will make it possible that the historians of 60 years hence will tell of a greater abundance of success than that experienced during the last 60 years. The great

church historian about 100 years ago, in telling the story of "this despised sect", yet reporting their deep convictions and aggressive spirit, said: "There is a future for the Baptists". Our future is as bright as the promises of God, but we must bear in mind that God's promises are all conditional. We must do His will.

EPILOGUE

Those who have taken the trouble to follow the story of Baptist Pioneer work in Western Canada, page by page, within the covers of this book will readily realize that it is a story of courageous endeavor not only in many places but also among many races. Men and women have labored not for greed and gain or for their own worldly good, but for the faith of their fathers which was dearer to them, in many cases, than life itself. The story is a story of ups and downs, and full of changes, but it is characterized by one enduring feature—the steadfast devotion of the vast majority to the Great Cause for which they worked. It matters not whether the numbers in individual churches grew or decreased. These men and women won many souls for their Master, and hold out a constant reminder to those who tarry by the wayside:

A sacred burden is the life ye bear,
Look on it, bear it solemnly;
Stand up and walk beneath it steadfastly;
Fail not for sorrow, falter not for sin
But onward, upward, till the goal ye win.